MENNONITE LIFE

April, 1951

Published in the interest
of the best
in the religious, social, and economic phases
of Mennonite culture

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COVER

Jonathan and Eli,
Amish boys

Photograph by Jane Latta

MENNONITE LIFE

An Illustrated Quarterly

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Contributors in this Issue

(From left to right)

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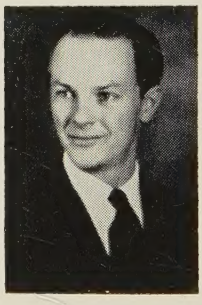
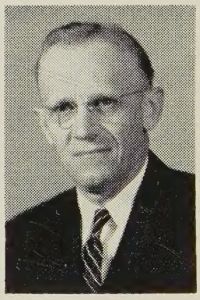
JOHN D.UNRUH, Freeman, was MCC representative in Holland and has written a history of the MCC (p.31).

J. N. HOEPPNER, who was pastor and teacher of the Bergthal Mennonite Church, Altona, Man., died in 1950 (p.11).

J. W. FRETZ teaches sociology and is to make a survey of Mennonite settlements in South America (p.34).

HORST QUIRING, Stuttgart, formerly pastor of the Mennonite church at Berlin, is active in publication work (p.37).

HARRY YODER has been pastor of Central Conference Churches, is now assistant to the president of Bluffton College (p.16).

IRVIN HORST is the MCC representative at Amsterdam where he is also doing graduate work (p.29).

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NOT SHOWN

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JOHANN P. CLASSEN, Winnipeg, Manitoba, is an expert in the field of Anabaptist-Mennonite musicology (p.40).

MR. AND MRS. R. H. FANDERS are photographers at Schuyler, Nebraska, where Mr. Fanders teaches in high school (p.24).

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"He Is Risen, As He Said"

By H. N. HARDER

THE day commemorating the resurrection of Christ is the Church's great and glorious day. At the open tomb a heavenly messenger appeared with e testimony: "Fear not ye: for I know that ye seek sus, which was crucified. He is not here: for he is risen, he said. Come, see the place where the Lord lay. And quickly, and tell his disciples that he is risen from e dead." (Matt. 28:5-7)

Thus the Easter message started. It spread as though s feet had wings. The women proclaimed it to the disples and these in turn gave witness of the resurrection the Lord Jesus with great power. They went everyhere telling the priceless truth that Christ was risen. o them the resurrection of Jesus was vastly more than n event only to be commemorated. It was a message be heralded into all the world, to every person.

"Risen from the dead." What a solemn fact is death! is a stern reality, an ugly intrusion that cannot be ghtly pushed aside. The death of Jesus was not a tri-al matter to the disciples. They had placed much condence in him. They had forsaken all to follow him. A ay after his arrest in Gethsemane they knew the worst: ieir Lord was dead on the cross, and they were scatred. Now, however, the messenger from heaven was iere to tell them: death is defeated and Christ has won ie victory. Once more their hearts were gripped with loyalty and made stronger than ever before. With ourage and holy boldness these men of God were to roclaim before the high and lowly, to princes and begars, the truth that "Christ is risen."

The resurrection of Christ is the unquenchable light nd hope of the Christian faith. The belief that Jesus ad risen from the dead accounts for the mighty transrmation of the disciples which now took place. And hat a change that was! The scattered and dispirited and of followers now become changed men filled with y and gladness. The belief that Christ died on the oss and was buried in the garden tomb of Joseph of rimathea, and that he rose again from the dead is the ry core and cornerstone of our Christian faith. The surrection of our Lord is vitally connected with all the alities which relate to his person and work and to the e of his followers.

It is this truth that gives power and meaning to the eaching of the glorious Gospel of our blessed Savior. nly recall to your mind 1 Corinthians 15:14,15: "If hrist be not risen, then is our preaching vain, and your ith is vain." Shall we wonder, then, that Paul, when riting on the meaning of Christ's triumph over the mb, says that he was "declared to be the Son of God ith power by the resurrection from the dead"? Put aster and Pentecost together, and you have the combination that made the early Christians braver than the Roman legionnaires and more determined than all their persecutors.

This crowning fact—He is risen!—assures every true believer of his acceptance with God. So long as Christ lay in the grave there was no assurance that his redemptive work had been acceptable to God. As Paul says, "Who was delivered for our offences, and was raised again for our justification." His resurrection is evidence that Christ's atoning blood had not been shed in vain; that the one sacrifice of his holy body for all the sins of humanity had not failed of its purpose; and that his death, the cross and the grave were not the end. Easter, the open tomb, confirms the forgiveness of every sin. "God hath given to us eternal life, and this life is in His Son," says John. Praise God, sin is removed and the paralyzing grip of death had been broken.

Easter gives every believer the assurance of his own resurrection and immortality. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." (1 Thess. 4:14) Said Jesus: "Because I live, ye shall live also." That answers the age long question: "If a man die shall he live again?" His resurrection restored hope to the dejected disciples and made it possible for Peter to cry out in these words: "Blessed be the God and Father of our Lord Jesus Christ which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." (1 Pet. 1:3) His resurrection returns to us what sin had taken from us: hope and life. Yes, with Jesus at the open tomb every believer may have cheer and comfort even in the hour of darkest sorrow when the final call comes to us. Knowing Christ we can live hopefully and cheerfully whatever the number of our days might be—many or few. Through Christ the victory is still ours.

The glorious fact—"He is risen!"—also assures every believer of all needed power for life and service. In the Bible there are two standards by which God's power is gauged. In the Old Testament, God's power is measured according to the power by which he brought Israel out of Egypt. (Micah 7:15) In the New Testament, the unit of measurement of God's power "is according to the working of his mighty power, which he wrought in Christ . . . when he raised him from the dead." If any man would like to know what God is able to do for him and through him, then let him go back to the open tomb and hear the heavenly messenger say once more to him: "He is not here! He is risen!" Let him hear Jesus say to him: "All power is given unto me in heaven and on earth . . . and lo, I am with you alway, even unto the end of the world."

Puerto Rico is a land of great natural beauty. (Above) The La Plata River Valley and (right) palm-lined road.

Service

By

PUERTO RICO is a land of contrasts. In the interior of the island are the mountains; near the coast, the plains. There is the metropolitan city, San Juan, and the mountain village, Aibonito. Latin American and North American cultures rub shoulders with each other. The crooked mountain foot-paths feed into modern all-weather roads upon which the motor truck and bus meet the burro, the ox-team, and the pedestrian. Here a wealthy landholder's home is next door to a lowly thatched hut which is the home of a large family of landless people. Diesel-powered tractors plow the sugar fields of the large owners, while within a stone's throw the ox-team is doing the same job for the small farmer.

Contrasts

On every hand there is both beauty and ugliness. Nature has wonderfully endowed the island with a beautiful landscape. There are rough mountains covered with trees of every description and from the tops of which broad vistas of rugged terrain melt into the majestic horizon of sea and sky. The bright red colored blossoms of the flamboyant tree dot the mountain sides; there are beautiful specimens of royal palm trees; the road sides have carefully trimmed hedges of hibiscus; there is an abundance of begonias and other "potted" plants common to the states.

There is also ugliness. Walk with me and we'll follow a path that leads into a valley named Pito, close at hand to the La Plata Valley. As we walk along the path leading into Pito, we begin to appreciate the fact that 40 per cent of Puerto Rican arable land has a slope of 40 per cent or more. Our path is on the ridge below us on both sides are tobacco and corn fields; there are also banana and orange groves.

Across the valley smoke is rising from the "carbon" pile that is burning. Near are the woods from which the jibaro has hacked with his machette a pile of wood which he is burning to make charcoal. The 80 cents he receives for a sack of charcoal in Aibonito puts rice and beans on his table.

Along this path there are also houses in which people live. The first house that looks habitable is perched under the protective branches of a mango tree. In comparison with many other houses it is a palace—it has three rooms, though small, there is tin on the roof and composition siding on the walls. The lady of the house invites us in.

A dog, a chicken, a cat, two naked children, four dressed ones, one male adult, the lady of the house her daughter-in-law plus a bed that is standing on end and put up for the nights, and several hammocks slung from the rafters make up the contents of the living room. The bedroom is smaller than the living room the kitchen has just a dark grimy table, cups hanging from a wall, a fire burning haphazardly on a brazier and a few other odds and ends.

(Left) Farmer ploughing a steep hillside. (Right) Homes of Puerto Rican farmers along a typical river valley.

erto Rico

The second house is two "humps and a holler" farther own or up the path depending upon the elevation. It sn't quite "Main Street" like the first. The palm frond natch is tied to a crude framework of native wood. The whole house costs $25. It has a wooden floor and is approximately eight feet by twelve. The palm frond thatch or siding and roof has to be replaced yearly at a cost f $6.

The single room of the house contains the usual single ed, a few hammocks, a bench, a few articles of clothng, and from the rafters hang several pair of "good hoes" seldom worn.

There are four children in the family—we can guess nat several others have died. The eldest, a son, was ble to help his father. In size the other three present step-ladder appearance down to the youngest who is wo years old and just learning to walk with the aid of he dog. The family doesn't have a cow; the child learns walk only after strength-giving milk has been secured. he man of the house and his son are not working. Why ot? Well, the tobacco season is over and there isn't ny work. Total earnings for this family for one year re $175. The land the family lives on belongs to another man.

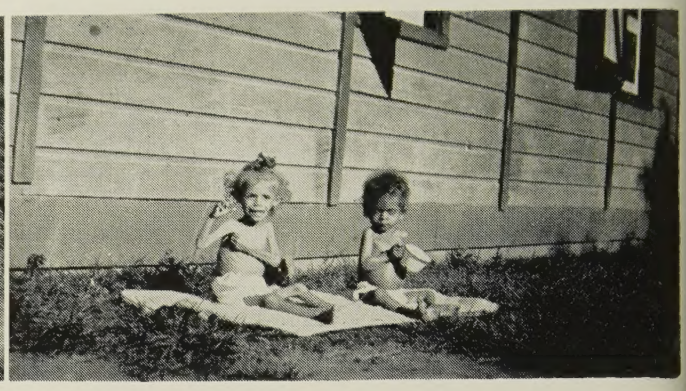
It is amazing to see the genteelness of the folk, considering their poverty and illiteracy. The people of Puerto Rico are not, as is so often supposed in the United States, alf-dressed savages or natives coming out of the jungles nd looking in awe and wonderment at the white man. Quite on the contrary, the people of Puerto Rico come predominately of Spanish stock and from a culture that is older than that of the North American mainland. Before the landing of the Mayflower, the citizens of San Juan had built houses of stone, as well as fortifications, and had begun laying plans for the one hundredth anniversary of the founding of their city. They are still a proud people, even though for hundreds of years they have been the football of empire-building nations.

Spanish and American Rule

It all started when Christopher Columbus anchored in a bay on the northwest coast of the island of Boriquen, as Puerto Rico was then called, on November 19, 1493, and formally took possession of the island for the king and queen of Spain. The island Boriquen was named San Juan Bautista in honor of Don Juan, then crown prince of the kingdom of Castile. Not a native was seen for they had fled terror-stricken into the interior of the island. After a few days of exploration, Columbus lifted anchor and sailed for Santo Domingo.

The island remained unexplored and uninhabited by white men until 1508 when Juan Ponce de Leon received permission from the governor of Hispaniola, to go to Boriquen with an expedition in search of gold.

So began an era of ruthlessness in Puerto Rico. The island was perfectly capable of supporting adequately its



Palm frond thatched home of the poor and two undernourished children cared for at the MCC hospital.

inhabitants, the Boriquen Indians. But the intruder disturbed the natural relation between man and his environment in order to secure gold. Mute testimony to the ruthlessness of the early settlers is the fact that of the thousands of Indians known to have been on the island when Columbus discovered it in 1493 only seventy were left in the year 1544; this being the count of the bishop who had orders from Charles V to free all the Indian slaves. By 1570 all of the gold was completely mined out.

A different ruthlessness came into vogue—the rich coastal plains and much of the interior was excellent for sugar plantations. Slaves cleared the virgin timber in order to make way for the plantations. More and more of the land was used for commercial agriculture in place of subsistence agriculture. Better health habits increased the longevity of the people, causing population pressures.

The island was, of course, a crown colony of Spain. Efforts were made through the centuries to secure independence; it was finally won February 11, 1898, lasting until the American occupation on October 18, 1898.

American rule has been both good and bad. It wasn't long until the American jitney appeared on the streets, apple pie and hamburgers appeared in eating places, and baseball came to hold first place as a sport. English was included as a "must" in elementary schools. There was an expansion of education facilities. More and better hospitals were built. Yellow fever was eradicated. Large inroads on the incidence of other scourges of human health were made.

America has spent millions of dollars of tax money for "reforms" in Puerto Rico but has at the same time permitted a colonial type of economy to develop. This has resulted in a concentration of the best lands of Puerto Rico in the hands of large absentee enterprises, gradual impoverishment of the farmer, loss of Puerto Rican initiative in the industrial field, unemployment, and low standards of living. The basic problem of Puerto Rico can be boiled down to this statement: land, labor, and capital, the three primary factors of production, are out of balance.

A primary reason for government is to execute and adjudicate laws so that the citizens of that government can of their own volition provide adequately the necessities of life—food, clothing, and shelter. When these are not enjoyed by the bulk of the population, as is the case of Puerto Rico, some sort of a change in the existing state of affairs must come about.

The island of three thousand square miles supported several thousand Indians when Columbus discovered it, and a population of nine hundred thousand when the American occupation troops landed in 1898. Now there are something over two million attempting to subsist on the little island. The island hasn't grown larger; in fact, there probably isn't as much fertile land now as there once was.

With the advent of the New Deal in the United States, the Puerto Rican Reconstruction Administration came into being. It was part of a plan to counteract the evils of economic exploitation by American capitalism. The impetus for PRRA reforms lost out with the advent of World War II.

Brumbaugh Unit

With the American occupation came the Protestant church, just as Catholicism had come with the Spanish conquerors hundreds of years previously. It is said that the nine denominations with organized work on the island represent a combined membership of 32,122 with an immediate constituency estimated at 81,000. Among the recent Protestant groups are the Mennonites.

During the war years, there was a great deal of agitation among CO's for relief and rehabilitation work, preferably in war-torn areas. It was thought these projects would be more significant than some of those of "national importance" they were engaged in. The historic peace church administering agencies made every effort to put to effectual use the men who had meanwhile been trained for relief service. As early as May, 1942, General Lewis B. Hershey granted the National Service Board the authority to undertake work in Puerto Rico.

Andrew W. Cordier, then chairman of the Brethren Service Committee, made several trips to the island and was disturbed by the distressing conditions he found there. Through him, contacts were made with Mr. Andino, the administrator of the Puerto Rican Recon-

MCC unit at dedication of hospital, August 13, 1944. Dedication of chapel at La Plata, March 17, 1946.

struction Administration, and arrangements were made whereby the Brethren Service Committee would take up the work dropped by the government because of the war and consequent shortage of personnel in the PRRA. The work thus arranged for was to concern itself with the PRRA rural resettlement projects.

Accordingly, the first Brethren Service Committee group arrived in August, 1942, and began operations at Castaner in the western part of the island. The name the group chose for itself was the Martin G. Brumbaugh Reconstruction Unit, in honor of Martin G. Brumbaugh, the first Educational Commissioner of the island under American rule and a member of the Church of the Brethren. In December, 1942, a twenty-four bed hospital was opened on the Castaner project.

The Brethren invited the Friends and Mennonites to join them in the rehabilitation work in other PRRA resettlement projects located on the island. The Mennonite Central Committee established its work at La Plata, in the interior of the island; the first man, Wilbur Nachtigal, arriving in the latter part of June, 1943. The Friends Service Committee established its project on the eastern coast of the island at about the same time. An over-all director of the Brumbaugh Reconstruction Unit, Rufus King, arrived in the summer of 1943. Through his energetic and diplomatic guidance the Brumbaugh Reconstruction Unit rapidly expanded its facilities. He succeeded in effecting cooperation between the three groups making up the Brumbaugh Unit and between the units and the existing agencies on the island.

The peak of the load of the cooperative efforts of the Mennonites, the Brethren, and the Quakers was reached in the fall of 1946 when a total of 120 workers from the states were engaged. This load represented a budget in excess of $100,000 yearly. Of the 120 continental workers, the bulk were conscientious objectors.

MCC Unit

The MCC was obliged to continue the operation of the PRRA social corrective programs, including a recreational program, an educational program, a medical aid program, and to augment these services where and when it was felt necessary. On August 13, 1944, a twenty-five bed hospital was dedicated and named The Mennonite General Hospital. A long barrack-like building had been revamped for hospital use.

Since the buildings were government property, it was impossible to preach, or in any manner interpret the Bible. Evangelism was not supposed to be a part of the program. However, as the unit members gained a working knowledge of Spanish, Sunday school classes were held under the trees every Sunday afternoon. Bibles and tracts were distributed in the hospital to every patient admitted.

As the people of the community became better acquainted with the unit members, they began asking questions pertaining to religion: Why the Americans came to Puerto Rico; who the Mennonites were, etc. It became increasingly clear that these questions would have to be answered more concretely. The room being used for Sunday services by the unit members was becoming more and more inadequate. After a time MCC appropriated a sum of money for the construction of a chapel. But before such building program could commence, MCC had to own the land on which the building was to be erected. Accomplishing this required a great deal of official negotiations. However, all was completed by Thanksgiving Day, 1945, when the ground-breaking ceremonies took place. The chapel, of concrete construction, was dedicated on March 17, 1946.

But the MCC is not a church; it is a welfare organization. People began asking "How can we join the church?" The answers were difficult. Obviously some church group needed to assume responsibility for the religious program. In March, 1947, Lester Hershey of the Board of Missions and Charities (Elkhart) joined the unit as pastor, and in the latter part of the same year this board assumed complete responsibility for the religious program of the La Plata unit.

What has come of it all? As was to be the case of many other Civilian Public Service projects, were memories and photograph albums all that was to remain of the project, so nobly begun under the term "work of national importance"? Happily not! Even to this day work of one kind or another is continuing at every point in Puerto Rico where the historic peace churches estab-

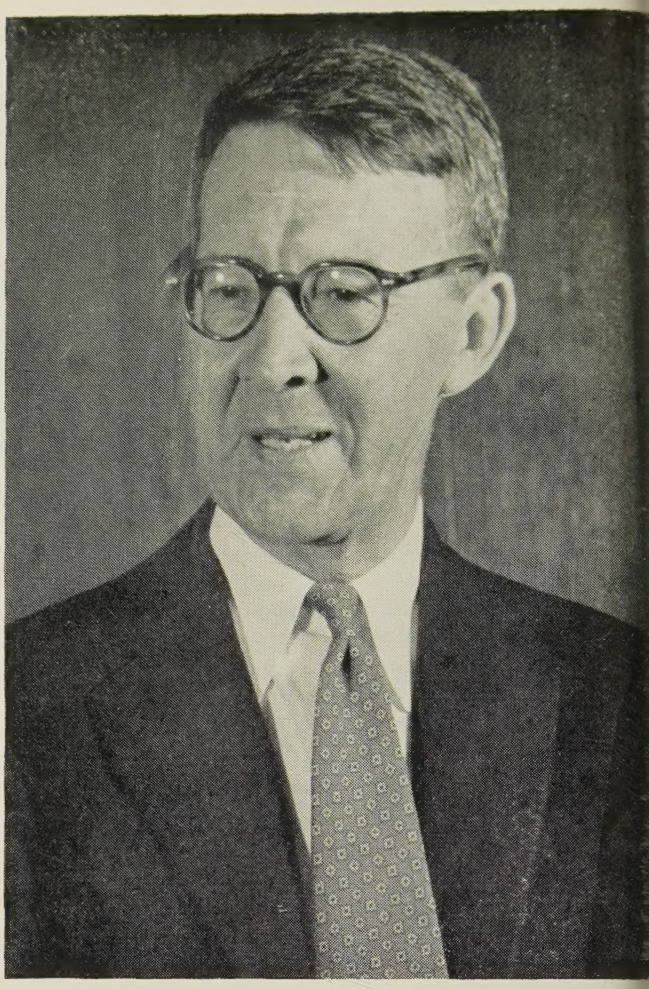
(Continued on page 40)

YOUR FAMILY
The Key to Happiness

By PITIRIM A. SOROKIN

As told to Edwin T. Connell.

(Reprinted from *The American Magazine*, November, 1950).



Pitirim A. Sorokin, the well-known sociologist who has written some twenty-six books, among them being *The Crisis of Our Age*, tells us here that the key to happiness is love. He has written in greater detail on this subject in his recent book, *Altruistic Love*. Beacon Press, Harvard Research Center, Boston, Mass., 1950, $3.00.

ETCHED into the trunk of a large tree in a dense forest not far from Archangel in northern Russia is this inscription: "Love is the only creative force."

I know it's there, because I put it there myself. It was one afternoon in late summer in 1918 and I had been walking through that woods. I sat down on a stump and was meditating on what the revolution, which was then raging and of which I had been a part, had wrought, and wondering what was the answer, the way out of the chaos that was rampant.

At last I reached a conclusion. I vowed then and there that some day, somewhere, somehow, I would try to do something to increase the world's understanding of love. I meant not just the love of lovers, but that of the family and friends and, in the final sense, of mankind.

Well, it has taken quite a long time, but today, more than three decades later, I am at last making a start toward the scientific study and application of this creative force. At Harvard University, with the aid of a modest grant of $20,000 a year, I am directing a project which we hope will be the forerunner of an evergrowing conquest of hate that will save mankind from destructive wars.

We started 2½ years ago, and we started from scratch. While billions and decades had been spent to increase knowledge of health and prevent disease, nothing had been done to try to understand the energy impelling human sympathy and kindness. As a matter of fact, this is possibly the first scientific project of its kind ever attempted in world history.

In our research to find out what makes for happiness we have studied happy and unselfish people, past and present. In this work eminent scientists and scholars throughout the world have co-operated with us.

Although we are just beginning, we have already reached some interesting conclusions which show that the answer to the atom bomb is the Sermon on the Mount: "As you would that men should do to you, do ye also to them likewise." Of course, a lot of people already believe these principles. What we are attempting is to demonstrate them scientifically.

I should like to tell you something about these tests and conclusions, but let me tell you how I reached the same conclusions through my own personal experiences.

Let us go back to that day in the forest. It was a beautiful afternoon. The sun filtered through the trees, which were turning brown in preparation for autumn. Leaves were already falling, and formed a soft, crackling carpet under my feet. As I sat on the stump I listened to the symphony of wood and wind. Here was the peace and beauty that lies in the bosom of nature. There was joy in freedom and in being alive. For a moment, my heart beat jubilantly.

And then I remembered why I was there in the forest at all. I was not some carefree hiker, but a fugitive—a fugitive from the very revolution I had helped to bring about. At that very moment Communist patrols were looking for me. I had been against the Czar and had worked for his overthrow. In fact, I had been jailed 3 times by his regime. Then, when the Reds came to power, I had found them even more intolerable than the Czar. I had been jailed twice by them, and also condemned to death. You see, I was a Social Revolutionary (Peasant

Populist Party), a member of a party representing a sort of middleman philosophy equally distasteful to both the White and the Red Russians.

I thought of the futility of all this. My colleagues and I had believed that the revolution would end our country's troubles and bring about a new and wonderful world. Now we had greater troubles. Everywhere were fear, hate, jealousy, revenge, starvation, and horror. I couldn't recall when I had eaten a decent meal. It had been months since I had seen my bride of just a short time. My career as a teacher and scholar for which I had been trained had been indefinitely interrupted.

And for what? So that new tyranny, with its hates and fears, could replace the old. I thought about all these things as I sat amid the peaceful beauties of fruitful Mother Nature.

Then I thought about the good things that had come to me in my life—the pleasant surprises, the helpful hands, the words of encouragement. In the final analysis, these had been more important than the causes, the high-sounding speeches, and the revolution. Furthermore, all of these good things had come from my parents, my wife, my friends, or the people with whom I had come in contact as a teacher. None of these people did what they did because of my politics or world-shaking beliefs. They were guided and influenced by friendship or affection or gratitude for some small favor.

For instance, let me tell you how I came to be free at all to walk in this world. As I mentioned earlier, I had been condemned to death by the Communists. I did not escape from prison; I was released. And this is how it happened:

I had been imprisond on the charge that I was active in a counter-revolutionary movement by the Social Revolutionaries to oust the Communists. The penalty was death. I was caged in a tiny cell and supplied with only the most primitive necessities. Day after day, I paced that cell, thinking, wondering, fearing. When will they come for me? Will I be next? What will they do to me?

Every evening I would listen feverishly for every sound—the squeak of a car brake outside the prison, the click of approaching footsteps. These were the hours when guards came to lead away victims for the firing squad. Many of the prisoners were known to me; one morning I'd hear their voices in adjoining cells, and the next day the voices would be gone.

I had given up all hope of any escape. I had prepared for death and had written last letters to my wife and close friends. Then, one day, after weeks of this torture of suspense, my cell door suddenly opened and a man, a complete stranger to me, came in.

"I am the Commissar of Justice," he said. "You do not know me, Professor Sorokin, but I know you. You are our enemy now, but I remember your lectures for us in the workers' school in Petrograd before the revolution." (In addition to teaching law and sociology at the University of St. Petersburg, I had given extension courses in a number of factories.) "Then, you gave us a great deal and you really helped the workers."

"I fear that I taught you very badly if you, one of my former students, are with the Communists," I said.

"Let us not dispute in vain," he replied. "In spite of your present views, I remember the good that you have done and can still do. Such people as you should not be executed. We need you, and I am wondering if there is not some way in which I can be of help."

Here was an official on the side of those who had condemned me to death, offering me assistance. He disagreed with me politically, but he remembered me from a day when I had given him some small help toward an education, a service which had nothing to do with politics.

He told me he would try to contact two Bolshevist leaders who had been friends of mine in my student days. Perhaps they might be willing to overlook my present political views and use their influence. I did not have the slightest hope that they could bring about my release and neither did my former student, the Commissar.

"I will do my best to save you," he said finally, "though I have no serious hopes. Good-by."

The days and nights of waiting went on. Then, after being moved to Moscow prison, one morning the door opened and I was free. Yes, the miracle had happened. My two old school friends had gone with the Commissar to Lenin, then leader of Russia, and had asked for my liberation. Lenin ordered my release.

And so my life was saved, not because the cause for which I was fighting had triumphed, but because of some small good I had once done for a man.

I was finally banished from Russia 27 years ago, and came to the United States, where I have been a citizen since 1930. Here in America I have enjoyed the freedom to do the work as an educator for which I had been trained. I have had happy years of teaching, have written 26 books, and they have been translated into many languages.

However, all through the years I never forgot that vow I made in the forest. I tried with moderate success to eliminate all hate from my life, to look for something good in everything. But the pressure of teaching and raising a family always seemed to interfere with my ambition to undertake extensive research into the creative force which had proved itself in my own experience.

Then, about 4 years ago, after World War II had ended and it was already becoming apparent that hate had not been abolished, but that we were again moving toward another war, I decided that I must start what had been in the back of my mind all these many busy years. I determined that for the remainder of my life I would devote as much time as possible to a program of how to make human beings less selfish. But one little man like myself can do so little, particularly without much money.

And while I was so thinking, I received a letter from a man whom I did not know but who wrote me that he had been a reader of my books for many years. He said he had been thinking about the future and did not like the way the world was going. He, too, did not think that permanent peace would ever be found in hate, fear, and suspicion. He would like to see something "positive" done.

This man said he did not have time to initiate and carry on such a program himself, but he, as president, and other members of the Lilly Endowment, Inc., were prepared to grant for my research $20,000 a year for 6 years for pilot studies in the field of creative love.

Thus, once again, from an unexpected source had come aid. To me, it was another example of the truism that you never know from what direction the good things in life will come.

And so we began. The project has taken a variety of forms. First, we made a study of more than 1,000 persons in many parts of the United States who had been suggested by radio listeners as being outstanding "good neighbors." Next, we studied the lives of saints of the past. Next, we queried over 500 Harvard University and Radcliffe College students, and made a study of the personalities and conduct of children in a nursery school. Finally, we made an analysis of various groups of persons and of their reactions to friendly and hostile approaches.

I arranged for questionnaires to be sent to the more than 1,000 "good neighbors." They were asked about family background, education, age, marital status. Had they been happy as youngsters? Successful socially? Financially? Did they get along with their parents? Spouses? Other relatives? Neighbors? Strangers? Why did they do the good things they did? And a number of other questions, all in this vein, designed to find out what made these people so esteemed among their neighbors.

We received replies from nearly all, and checked them for common denominators. The results were most revealing. For instance, 70 per cent were of ages ranging from 30 to 59 years. There were very few youngsters. It appears it takes a little time to learn the importance of doing good to your neighbor. Our evidence shows that criminals are predominantly young.

Eighty per cent of the "good neighbors" came from happy homes, and their families were larger than average. The home is the core of happiness. People who make a practice of doing good to others, and have others do good things to them in return, seem to come from homes where such activity is a part of daily life.

The degree of intelligence among these people was found to be average, and there was no connection between the amount of their education and their happiness.

Ninety-eight per cent were friendly toward the world in general and had a positive point of view. When asked to enumerate the persons dearest to them, 62 to 91 per cent mentioned relatives as being the first 6 persons. The ties of kinship were reported to be the closest and most valuable. Incidentally, in the vast majority of cases, the person's spouse took the No. 1 place in affection, with parents second and children third.

As we studied each case to determine why the person had been selected by his or her neighbors as a credit to the community, it became apparent that the simple, intimate, thoughtful things they did were remembered longest.

We found no instances where the individual was the Very Important Person in the town. There were no mayors, bankers, business tycoons. Affection was not necessarily for the one who owned the most property or gave the biggest parties. Nor was it for the one who seemed to have all the answers to what was wrong with the world—even if they were the right answers.

No, the people who were remembered were like the woman who acted as a community nurse and drove the sick to the doctor or hospital; the woman who made a lot of extra preserves every year and gave some to needy neighbors; the bachelor who volunteered as a baby-sitter for his friends, taking several youngsters at a time.

There was the man who suddenly found himself with a considerable amount of money and used it to educate outstanding but poor youngsters in his community. One woman made it a practice to do things for unfortunate people who because of personality defects were ignored by the majority. There were many who made a practice of helping the physically handicapped or regularly visited the sick.

What made these people as they were? In the vast majority of cases we found that they had acquired the habit of "love thy neighbor" in childhood with their families and it had come quietly and without any crises or sudden conversions in their lives. They just found that they were happier by doing good.

Most of them said they had become distressed with all the hate and revenge that seemed to be a part of the so-called "big" issues in the world; that there was nothing they could individually do about them, and so they decided to give aid wherever it would bring results, and thus find some peace of mind. In no case was the motive personal gain, other than the gain of happiness.

In our study of saints and the really good people of history—another one of our projects—an interesting fact developed: We found that in the past, altruistic persons, and those free from hate, actually lived longer than their ordinary contemporaries. Love of neighbors seems to be one of the best weapons against death.

Following our survey of the "good neighbors," we made case histories of men students at Harvard University and women students at Radcliffe College—a total of 547 students. The purpose was to find out whether they were happy and friendly and, if so, why. Interest-

(Continued on page 48)

The first Mennonites to come to Canada from Russia arrived on the *International* at Winnipeg, July 31, 1874.

Early Days in Manitoba

By J. N. HOEPPNER

MY grandfather, the late Jacob Hoeppner, minister of the Bergthal church from 1885 and elder from 1903 to 1936, told me many experiences relating Russia and the pioneer days in Manitoba. His image ands before my memory as I recall his telling me of ose days. When he told of his own decision to migrate, stretched to his full height and, with a look in his es which must have been there that day in Russia, re- ted how he had gone home from a meeting where this d been discussed and said to his young wife, "We can- t remain here. My mind is made up. We are going to nerica!"

Transplanting the Bergthal Church

The migration of the Bergthal church began in 1874 der the leadership of Elder Gerhard Wiebe and con- ued for three summers. These journeys, which general- took seven weeks, were all covered safely, although one up suffered more than the others.

Some of the immigrants of almost every group re- ained in Ontario for the first winter, working there in der to earn some money. They continued their journey the west in spring. In the spring of 1875 a group arded the ship at Sarnia bound for Duluth, Minnesota. hen they got to Lake Superior, drifting ice hemmed them in for almost fourteen days. After ten days their supply of food ran short and they began to suffer hunger. Finally, several of the sailors dared the ice floes and reached land safely in an effort to get aid. That night a warm wind blew from the south and the following day they managed to free themselves. They struggled on to Duluth. From there they went to Moorhead, Minnesota, by train.

The first group to reach Moorhead decided to divide. A smaller number were to remain long enough to buy cattle, wagons, and other supplies. The remaining two hundred miles to the Red River settlement was to be made over land and with ox teams. The majority continued down the river on the steamer International, and reached Winnipeg, a town of about three thousand, on July 31, 1874.

Many people came to the docks to greet the new immigrants from Europe. The Free Press, a Winnipeg newspaper, wrote: "The people who make up this traveling party seem just suited to the life of a pioneer. The town was unusually lively during their stay here. Stores, especially hardware stores, agencies where machinery was sold, and grocery stores were practically besieged. They seem to have plenty of money, yet they are very thrifty.

They are inclined to haggle and will try to get a reduction on prices, even if it were only five cents on a fifty dollar purchase. The shoppers were seen going back and forth all day, carrying forks, scythes, coffee mills, frying pans, cooking utensils, groceries, and many other things which they would require as pioneers."

The immigrants sailed back up the river twenty-five miles with their purchases. The landing place was on the east side of the river where the Rat River flows into it. Here their belongings were unloaded and they were left to shift for themselves. All the families took their belongings and moved on to the immigrant houses—in reality only sheds—situated seven miles from the river and near what today is the village of Niverville. Each building was about one hundred feet long and twenty feet wide, and not too well built. There were many rooms and a large kitchen. The immigrants made themselves as comfortable as possible, although they were quite crowded.

The East Reserve

When at last all 380 persons had been settled in their temporary homes on the east bank of the Red River the thought of the future became a primary concern of the heads of the families. First of all, food had to be provided as the supplies of many families were running low. Above all, they had to find water. Some went to the river to get it, others looked for it near the sheds. Half a mile away they found a pool. Holes were dug near it so that the water could drain into them. The water did come, but it came so slowly that they could not get enough for so many people. They then decided to dig wells. They found no water. The suspicion was voiced by some of the men that they had all been betrayed by their representatives and now that they were unable to stay here they would be distributed among the Americans as laborers.

When the group in which one of the members of the deputation, Heinrich Wiebe, was a member, came to the landing place, several families had already left the immigrant houses and moved to the Red River in order to be near water. Wiebe was informed that judgment had already been passed on him. In spite of the fact that it was already dark, he hurried to the immigrant houses to tell the people of better land further inland where plenty of water was also available. Many of the settlers gave him a friendly greeting. Others openly showed him their dissatisfaction.

The women and children remained in the immigrant houses another three weeks while the men made their way further inland to the East Reserve to locate their homesteads. Most of them wanted to settle in villages and to divide the land as had been the custom in Russia.

Under the direction of their leaders they went on until they found fine springs and a little river. It did not take long until they were all busily working. Village plots were staked out and land measured for farm yards. Grass huts, known as "Sarai," were built until whole villages of grass huts could be seen. There was so much to be done that they scarcely knew what to do first. Many settlers had no cattle and could not buy any for lack of money. As a result one pair of oxen often had to work for several families. Haying could only be done in the late fall.

After the settlers had been at work for some time, William Hespeler, the representative of the Canadian Government, who had done much to induce the Russian Mennonites to come to Canada, came to the settlement to see how they were getting along. He found them far from ready to face the severe Canadian winter. They did not have adequate buildings and the winter was almost upon them. As a result of this visit the lumber dealers expected a good deal of business. They waited in Winnipeg day after day for the settlers to come to town to buy lumber and shingles. With the signs of approaching winter Hespeler again came to the settlement. To his astonishment he found a great and unexpected change.

Whole villages had arisen since his last visit. Of course, the buildings were of many varieties but in each there was a warm room. Some had built their houses of logs, others of grass, others had sheds in which they made their living quarters. Others again, erected sod houses, dug partly into the earth and the sod used to build walls and roofs. In many cases a house was shared by two or three families.

The First Winter

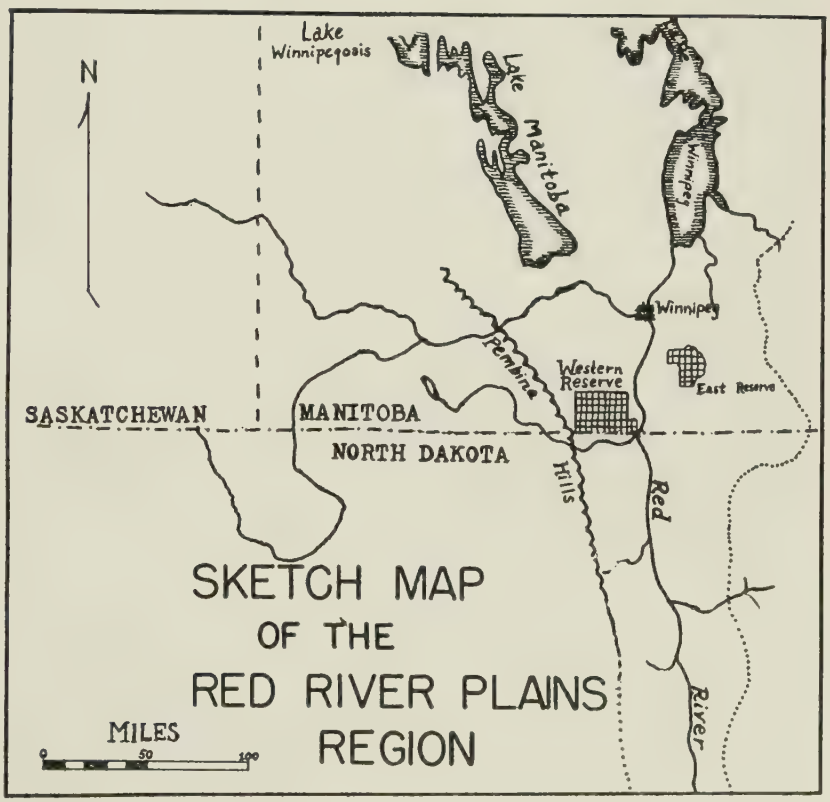
In a brief period of time enough houses had been built to provide shelter against a cold winter. Women and girls also helped mixing mortar of clay, sand, and chopped hay, and kneeding this mixture until it could be used on the floors as well as the outside and inside walls of the houses. The furniture was made during the winter.

The food situation in certain cases was satisfactory, while on the other hand there were families not so fortunate. The majority of the immigrants did not have money with which to buy flour and other necessities, so they had to be provided for. The church leaders asked the Mennonites of Ontario for a loan in order that the poor people of the settlement might be given aid. The brethren in Ontario were willing to lend them $20,000 to be repaid in several years. Flour, beans, and meat could now be bought and distributed among the needy. Naturally each one who received this aid was expected to repay at least a part of it with interest.

In spite of this help many had barely enough to live. Their food consisted mainly of flour and beans. For breakfast they had *Prips* (a drink made from roasted barley) and bread; for dinner they had bread and *Prips*. Often they had a porridge made of flour and water. Flour was brought from Moorhead, Minnesota, on Red River flatboats. Often the flour became moist and mouldy. On one occasion the boat became ice-bound at Emerson, on the Canadian side of the border. Then the settlers

Six Generations of Hoeppners

Jacob Höppner was one of the two delegates from Prussia to Russia in 1876 settling on the Island of Chortitza. He was later accused of misrepresentation and expelled from the Flemish congregation. He was arrested but after a year in prison was released. Upon his release he became a member of the Flemish church of Kronsweide. After his death a monument was erected to his memory on the Island of Chortitza. Jacob Höppner (1797-1893) (above) was a son of the delegate referred to. Elder Jacob Höppner (1850-1936) (right) great-grandson of the delegate Jacob Höppner, left the Island of Chortitza in 1876 and settled in the West Reserve in Manitoba where he was ordained to the ministry the following year and became elder of the Bergthal Mennonite Church in 1893. Rev. J. N. Höppner, the author of this article, is a grandson of Elder Jacob Höppner. He prepared this lecture to be given at the seventy-fifth anniversary of the coming of the Mennonites to the prairie states and provinces, commemorated in Memorial Hall, North Newton, in October, 1949. Because of ill health he could not present this article. He has since died.



had to get their flour from there, a distance of thirty miles.

The winter proved to be a particularly severe one and as it wore on the situation of many of the settlers was such that it gave considerable concern. They were not accustomed to such severe weather. Illness broke out. Many suffered from rheumatism and had to spend the winter on beds of pain. Lack of proper nourishment also caused tuberculosis and sometimes the head of the house or the mother of a family was removed. Widows and widowers with children found life particularly hard, with children to provide for in the case of the former and families to cook, wash, and sew for in the latter. Not infrequently a widower would look for a helpmeet in two or three months after the passing of his wife. Sometimes the person he sought out was a widow who also had lost her life partner, perhaps only several months before. The memory of the departed loved one was still quite fresh, but necessity called and she consented to the proposal.

Planting the Seed

At last that first winter in Manitoba came to an end. New courage came into the hearts of the settlers with the coming of spring and the warm sun. It was time to sow seed, but how? There was not enough machinery, there were not enough oxen and there was but little seed grain. Those who had the necessary oxen and machinery helped themselves. Others cooperated until they could put in their crops. Finally each family had seeded a small plot of ground. Harrows were made of wood, reinforced with branches, weighted with stones or earth and then dragged over the seedplot until the seed was more or less covered with earth.

There was promise of a good crop. The seed sprouted and made excellent progress and there was hope that next winter they would be eating their own bread. But during the summer grasshoppers came in numbers such as Manitoba had not seen in a long time. In a short time the fields and also the vegetable gardens were bare. The hopes of the settlers had again come to nought. A good many would have gone back to Russia, had they been able. Since that was out of the question all they could do was to begin again. They continued to work hard. In the meantime, new immigrants arrived from Russia to increase the number that had to be provided for.

In spite of all the hard work, the second winter was upon them before they were ready for it. Each settler had prepared as warm a dwelling place as possible under the circumstances, but there was not enough bread for all. The Dominion Government was asked for financial aid. This was granted but the Mennonites of Ontario had to guarantee the loan. For another winter they were able to eat, but they lived on borrowed money.

Hardships

The last group of immigrants arrived August 1, 1876, and with their arrival the situation was much improved. The new immigrants brought with them considerable sums of money from the sale of their lands in Russia. Many settlers were able to pay their debts, which benefited the poor, as the money repaid was used for further relief. That year they harvested a crop and, although the settlers were in need of money, they did not suffer hunger. Prices were extremely high. Eggs were a dollar a dozen and chickens in proportion.

The clothing which had been taken along from Russia wore out. New clothing was made from available material which was scarce. Trousers and jackets were made mostly of bags or flour sacks. It was quite comical to see the stamp of a certain flour on the trouser leg of an immigrant, showing an A or a B and a circle of words. It was just as comical to see the back of a man's vest showing three, four, or five large A's denoting the quality of the flour which the erstwhile flour bag had contained.

Footwear was little better. Moccasins were also made of bags. They had to be large enough to fit the person with the largest feet and also have room enough so that cloth could we wrapped around the feet for warmth. Many of the oldest pioneers might still recall that a pair of leather boots had alternately to serve seven pair of feet, mostly on Sunday, and the lucky wearer on a certain Sunday was the hero of the day.

In the spring of 1877 more grain could be seeded and the crop that year was the best they had had. More progress was made. The first mills. powered by wind and stream, were built. Gone were the days when the farmers had to travel forty, fifty, or sixty miles for their flour. (My grandfather told me how he had gone sixty miles by sleigh to get flour from Emerson. This took from half a week to a week of their time. Sometimes they could get only one bag at a time.)

The first threshing machine was purchased a few years later, which helped the settlement a great deal and saved much energy and time.

The West Reserve

On the west side of the Red River the government had allocated seventeen townships, known as the West Reserve, for the use of the immigrants from Russia. Some of the settlers from the east side decided to move to the west. The Old Colony and Fürstenland Mennonites had settled in the West Reserve in 1875. Most of them were near the Pembina River and hills, close to water and wood. The settlers from the east settled on the open prairie. About twenty villages were built in those first years. The largest villages comprised about twenty-four homesteads. Here also temporary grass houses were built. Sod houses were prepared for the winter. As soon as they were able the men went to the nearby woods to cut logs for more substantial homes.

The settlers were accompanied by their ministers who, in addition to eking out a living the same as their brethren, had the responsibility for their spiritual wel-

re. Churches were erected as soon as possible; indeed, l of the old villages had a church and a school. Services ere conducted regularly. Education consisted of the three 's. The catechism, New Testament, and the Old Testaent for the older pupils, were the textbooks used at rst. There were some excellent teachers, others again ad little ability.

We, the descendants of those early pioneers are inheriting the things which they strove and worked for. outhern Manitoba is a garden, the most productive gricultural territory in the province, with a greater popuation per square mile than any other rural territory, with ore schools than any other section of the country of e same size and many other things that could be mened.

We praise our heavenly Father for bringing our grandthers to this country and for the blessings which have me down to us through their faith, courage, endurance, rseverance, and strong will. It is our prayer that we ight be worthy of such a grand heritage and that our scendants might have as much reason to be proud their fathers as we have. May our light shine in a rk world which eagerly seeks for guidance from those ho have something definite to contribute because they and on a foundation which shall not fail, on the Rock, hrist Jesus.

Old Rosenort mill served the pioneers for many years.

oneer, log-hewn buildings of early Mennonite village in the West Reserve, Manitoba. Note well-sweep at right.

Delegates of Middle District Conference, Oct. 1, 1898, Danvers, Ill.: Joseph Stuckey's (front, center) church serving as host.

Joseph Stuckey and Central Conference

BY HARRY YODER

SELDOM does the biography of one man so closely parallel the development of a conference as is the case in the story of Joseph Stuckey and the Central Conference of Mennonites. In studying the events leading to the organization of the latter, one is amazed at the wisdom, patience and spiritual guidance given by the man known and revered as "Father Stuckey."

Amish families from Butler County, Ohio, followed the westward trend and took claims in the central Illinois area about the year 1829. These first settlers neglected the fertile open fields and settled in groves along rivers and creeks, terrain resembling that which they had left in Ohio and Pennsylvania. It was years later that the true value of the black soil of the open prairie was discovered and cultivated to make McLean County the third richest in the United States. These first Amish settlers were quick to send word of their new land back to the communities from which they came as well as to the old country. Gradually others came, some directly from Switzerland and Alsace, and this area became a typical Amish settlement. One of the outstanding leaders of this early group was Joseph Stuckey.

European Background

In order to understand Joseph Stuckey better we look briefly into his background. His grandparents were natives of Bern, Switzerland, where Peter Stuckey, Joseph's father, was born. However, while Peter was still a small boy he moved with his parents to Alsace. Peter Stuckey married Elizabeth Sommers of Alsace to which union were born eight children. Joseph Stuckey, born July 12, 1825 was the oldest of the children. At the age of five he came with his parents to Butler County, Ohio, where he grew into manhood.

His formal education consisted of a few months spent a primitive log cabin school in Butler County. Unubtedly his active participation in the work of the ish church in his home community as well as the ply religious home environment were sufficient stimuo make the young man feel the need of studying God's rd. His natural ability as a leader, his experience in school of life, and his consecrated understanding of Scriptures were sufficient evidence that this young seph would become a leader of his people in a new d.

In 1844 Joseph Stuckey and Barbara Roth were mard by Jacob Augspurger, one of the first ministers of Amish church in Butler County. He had also baped Stuckey. Two children were born to this union—cobina (1846-1926), who became the wife of J. S. gspurger of Butler County, Ohio, and C. R. Stuckey, rn 1852 in McLean County, Illinois. He married Cathne Strubhar. Mrs. Joseph Stuckey died April 27, 1881 d he then married her sister, Mrs. Magdalene Hacker, who survived him at the time of his death Febary 5, 1902. She passed away in 1904.

In October, 1850 Joseph Stuckey with his family and rents came to Illinois. They settled first in Peoria where e men worked in a packing house for a few months. owever, the following March Joseph Stuckey rented a rm in Danvers Township, McLean County. In 1858 he ught his first forty acres at $3 per acre and gradually ded to this until he had two-hundred acres at the time his retirement ten years later.

Economically, this was a period of great prosperity for the Amish of Central Illinois. With the coming of the railroad and tile draining of the open prairies, the farming area was greatly increased. Elevators were built along the railroads, providing better markets for the farmers. Along with this economic change came a distinct development in the religious and social life of the Amish people. To a marked degree outside influences were affecting personal and social life. The English language was coming into use. Even the custom of conducting religious services in the various homes was due for a change. In 1853 the congregation of McLean County was too large to meet conveniently in any one home. Hence it was decided to erect a church building which was located in the groves at the northwest corner of the county. It has been pointed out by the late Mennonite historian, C. Henry Smith, that this was the first Amish church building in the state of Illinois and one of the earliest in the United States. W. B. Weaver of Danvers informed me that this was the first Amish church building erected west of the Pittsburg area.

Jonathan Yoder was the bishop at the time of this development. Among the deacons was Joseph Stuckey who was energetic in both the physical and spiritual progress of the church. By 1860 it was felt necessary to have a number of ministers serve the congregation. Joseph Stuckey and John Strubhar were ordained by Yoder on April 8, 1860. Four years later he ordained Stuckey as bishop.

Although Stuckey had very little formal training for

The Middle District Conference held at the fair grounds near Danvers, Illinois, September 28-October 2, 1898.

the ministry he readily applied himself not only to making a living but to making a life. In so doing he diligently searched the Scriptures as his greatest textbook. His son, C. R. Stuckey, tells of him, "He was then a young man, just a common farmer with a very limited schooling, working hard every day on the farm, trying to establish a home for himself and family, and lay up something for old age. You can well imagine the disadvantage he was at in serving the church as their pastor and at the same time trying to provide a home and some meager comforts for his family. Well do I remember how my father used to pore over his Bible after doing a hard day's work until in the late hours of the night. In the morning he would be up bright and early, ready for another hard day's work."

During his ministry the church underwent several changes in methods of carrying out its work. By 1867 the Yoder church, as this first church was known, organized a Sunday school. Joseph Stuckey was one of the leaders in this new movement. In the beginning it was not sanctioned by the whole church and Sunday afternoon sessions were held in the old Strubhar school house. It was not until two years later that Sunday school was held in their church building. It is interesting to note that at these meetings the adults used their Bible for study and the children used German primers from which they learned their A B C's.

A second change during the leadership of Stuckey was the transition from the use of the German language to the English in some of their services, a change made necessary through the coming of compulsory teaching of English in the public schools. This meant that the bishop himself had to learn the new language. An incident about this shows his zeal to understand and his willingness to learn. His daughter relates that, "He came from Bloomington one day with the *Daily Pantagraph,* an English daily paper of Bloomington. When asked by the family what he wanted with it he said he was going to learn to read English! And largely through the efforts of reading the *Daily* he became quite proficient in the English language."

With the continued settling of the prairie land, new arrivals from eastern Pennsylvania and the old country, the center of population shifted from the Rock Creek area where the original church was located, to what is known as Dry Grove. This situation made it advisable to construct a new church building not only to accommodate the larger congregation but also to be more conveniently located. It was during this period of Stuckey's ministry that the congregation increased from one hundred members to about four hundred. Thus the new building was erected at the present site of the North Danvers church—three miles northeast of Danvers and two miles south of the old church. So great was the influence and respect for the presiding bishop that this new church became known as the "Stuckey Church" and his followers were called "the Stuckey Amish."

Changes among the Amish

Bishop Yoder died in 1869 and thus the full authority and leadership fell to the lot of Joseph Stuckey. As early as 1870 there was considerable disagreement among the churches of the east and west in relation to dress and various religious practices. Several conferences of bishops were held to discuss these matters but no satisfactory solution was reached. It became apparent that the men of the Stuckey congregation were more progressive than their eastern brethren and abandoned hooks and eyes in favor of buttons on their clothing; they changed the traditional haircut to a "shingle" style and began to wear neckties.

In addition to such outward distinctions was the difference in the interpretation of the Scriptures. This phase reached a climax with the publication of a poem by Joseph Yoder, brother of the former bishop. In this poem, *Die frohe Botschaft,* Yoder upheld the view of universal salvation. In trying to break away from the extreme position of the wrath of God and in his emphasis on the love of God he swung to the other extreme in saying that all shall be saved. At a conference of the bishops and ministers *(Dienerversammlung),* they were warned by the leaders against adhering to this doctrine and any members holding this belief were to be expelled from the church. Stuckey refused to carry out this order in regard to Joseph Yoder, author of the controversial poem; although he made it clear that he never did agree with this position but because his parishioner was in good standing otherwise he did not expel him.

The situation was discussed at the annual conference sessions held in 1870, 1871, and 1872 without coming to a final decision. Finally a committee was appointed to make a thorough investigation of the whole matter and dispose of the case. The committee, made up of conservative Amish from Pennsylvania, decided adversely to Stuckey and that he and his congregation would no longer be considered members of the conference unless he complied with the findings. The respect for the leadership of

ıckey as well as the growing differences between the t and west caused the Amish congregations of central nois to stand by their leader with the exception of the ıckinaw church. So from 1872 these congregations re members of no conference. It is interesting to note ıt the North Danvers church, under the leadership of ıckey, was built in this same year. The present house worship is the same building, having been remodeled ɔm time to time, with major changes in 1917.

Central Conference

The churches which had withdrawn as a result of dif-ing interpretations remained separate from conference filiations for a number of years. In 1898 the annual ssion of the Middle District Conference of the General ɔnference Mennonite Church was entertained by the orth Danvers congregation but even this failed to woo e group to uniting with a conference. Stuckey's grand-n, Aaron Augspurger says, "Stuckey's opposition to a ɔnference was due not so much to the benefit from ıited action as it was to wrangling over non-esentials." owever, as quite a number of young ministers were dained and established in the Stuckey churches, it be-ıme apparent that there was a need for a meeting to romote a common understanding of church doctrines ıd practices. Several of these meetings were held in 399. At the session on September 26, 1899 several lay-en were also present. Peter Tschantz was elected chair-an. After the meeting Joseph Stuckey declared, "The ıild is born, name and nourish it but be careful how." rom this emerged a united group which became known the Central Illinois Conference of Mennonites until 914 when the name was changed to Central Conference Mennonites because congregations from neighboring ates had been included. In this we have Joseph Stuckey's st outstanding contribution to the organized work of e church. Before his death in 1902 he presented this allenge to his fellow ministers—"Much hard work lieth fore you."

Throughout this whole procedure one is struck with e self-assurance and staunch character of this great ader. The principles which had guided his early life ıd which were strengthened by his continued study of od's Word, and by his responsibilities in leading the ock, were so deeply rooted that nothing could upset m once he was convinced that he was right. In truth, e people felt in him a tower of strength. He was in eat demand also among the churches not affiliated th the Amish conference.

Conscious of the fact that someday his group might sire to align itself with a conference again, Father uckey became an ardent reader of all church literature. e versed himself on the organization and procedure of e General Conference Mennonites. He watched the velopment of new Amish conferences. Because of his mpathetic understanding, he was in continual demand nong groups of Mennonites and Amish in Illinois and diana. From his notebooks we learn that Father Stuc-y travelled extensively. He ordained bishops and ministers and encouraged people in forming new churches over the entire area covered by the Amish in their trek westward. It seems to have been common practice to send for Father Stuckey whenever encouragement or help were needed. So great was his physical endurance, so deep his spiritual strength that he was able to carry the burden of this great pioneering work.

It is particularly interesting to the writer that his home church at Silver Street in Goshen, Indiana, was organized with the help of this great man. In that situation in 1892 there was disagreement among the ministers of the Clinton Frame church on the matter of dress. Naturally this insecurity affected the congregation. Ben Schrock and fifty members of the congregation defied existing customs of dress and were banned from communion. Stuckey was called to help the excommunicants. At first he refused, fearing he might be charged with having caused the division. However, after a delegation traveled to Illinois and explained the difficulty, he agreed to hold meetings with the new group. He insisted that Peter Tschantz accompany him. Accordingly, meetings were held June 22-28 ending with a communion service. After this the new church was formed. It is a matter of note that these two men stressed the need for a Christian attitude toward the members of the old church—being forgiving, kind, gentle and patient.

From all of this we gather that Father Stuckey was keenly interested in people's problems and their spiritual development. He could well be called a rural extension minister. His field was wherever he could help people and organize churches for the purpose of deepening their religious life. His primary emphasis was on inward spiritual life as above outward form and dress. He encouraged the holding of special meetings in churches not so much for bringing in new souls as for stressing spiritual growth and Christian living. Consistent with this emphasis Father Stuckey steered away from over-organization whether in the church or in the conference. He felt that the spirit might be overcome by the letter of the law. He stressed the study of the Bible and of finding there fundamental guidance for the work of the church.

It seems needless to record that he was a great preacher. W. B. Weaver, a fellow-minister of that period says, "I do not think that I have known anyone of Stuckey's limited educational opportunities and of his environment who was able to draw so large crowds as he in his pulpit efforts." His message was clearly defined, ably and fluently presented.

Due to the fact that he was a good Christian business man Joseph Stuckey was much in demand as a counsellor. Farmers and neighbors as well as friends from afar came to him with their problems. His advice and guidance were highly prized, giving added value to the great spiritual stature of this man of God. We today are still profiting from the life and work of Joseph Stuckey. The significance of what he accomplished is even now being revealed in the program of Kingdom service of the churches of the Central Conference.

Amish buggies in churchyard. (Right) Shop where the buggies are being made.

THE AMI

BY D

AMISH settlements in Reno County, Kansas, began in 1874. In that year Eli M. Yoder, an Amish youth from Pennsylvania, moved westward into Reno County. He purchased 320 acres of land through an acquaintance who had a homestead. The Missouri Pacific railroad later ran through his farm and a small station and store were started which was the beginning of the little town of Yoder, Kansas, named after the pioneer settler, Eli M. Yoder.

Yoder and Partridge

Even though Yoder married a non-Amish girl and left the Amish church he was undoubtedly influential in causing other Amish settlers to follow him to Reno County. The settlement grew and a church was organized. Yoder, however, showed no desire to reunite with the church. Kenneth B. King, in his *History of the Yoder Mennonite Church* states that Yoder attemped to keep his previous affiliations with the Amish a secret from later Amish settlers. On one occasion his wife showed his long-tailed coat and "barn-door" trousers to a crew of Amish threshers. He appeared on the scene and reprimanded her severely in the presence of the threshers.

Some of the early settlers located west of the Yoder settlement in the neighborhood of what is now Partridge, Kansas. In 1883 a group of Amish families came from Shelbyville, Illinois. The chief reasons for their coming were the lure of cheap land, greater freedom, and the privilege of group isolation. Several families settled in the Partridge neighborhood, others remained in the Yoder community. From this point on the Amish communities continued to grow. The Yoder settlement extended southeast into the area of Haven, Kansas, and eventually developed into four Amish districts, while the Partridge community developed into three districts. The Yoder community has since declined to two districts.

Oil and Navy Air Base

Oil was discovered in the Amish community and the disturbing effects of the oil industry were sharply felt among the Amish people. When carloads of oil construction timbers were unloaded in Yoder and wells were dug, the Amish became alarmed. Many of them prepared to leave the community. Headlines in the papers appeared as follows: "AFRAID THEY'D GET RICH SO THEY RAN AWAY." The subhead of one article read, "The Worthy Farmers of the Amish Religious Sect in Kansas, Shocked at the Idea of Wealth They Had Not Labored Hard to Acquire, Abandon Their Farms to the Greedy Oil Drillers." Six families, including approximately fifty people, left the Yoder community in the spring of 1936. Some went to Iowa, some to Indiana, and some to Oklahoma. A complete account of this exodus appeared in the *Wichita Sunday Beacon,* March 8, 1936.

Another disturbing factor to the Amish community was the establishment of a navy air base one mile west of Yoder, which took out over twenty-five hundred acres of rich, level land in the heart of the Amish and Mennonite community. The United States Government selected this as an appropriate location for such a base and acquired the land by process of eminent domain in 1941. The residents were given orders to vacate and were informed that they might have the buildings, fences, and all improvements if they were removed at once. In this instance of emergency the community responded to "wrecking frolics" much the same as to the traditional "barn raisings." Buildings were torn down and moved

(Left) Amish boy repairing harness. Public auction sales are popular among Amish.

Kansas

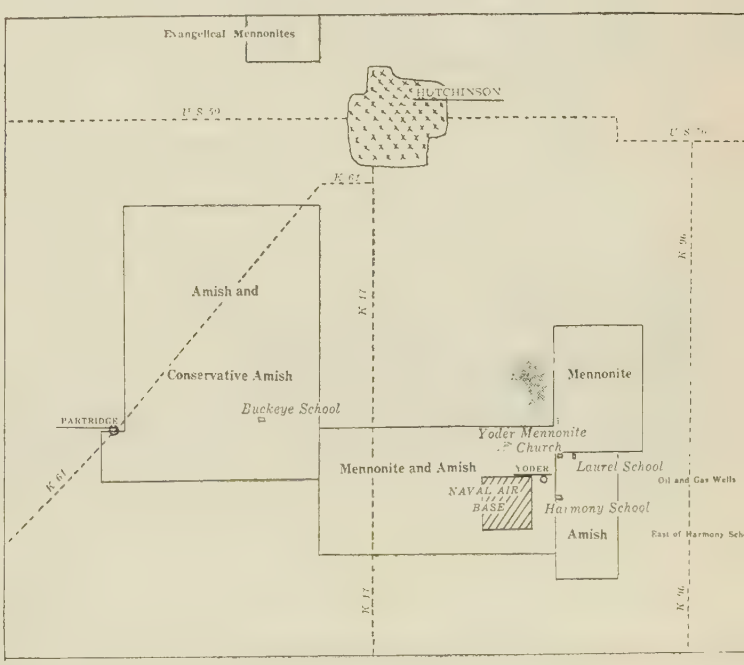
ff, some were moved standing, and fences were cleared ut. At these frolics the spirit of gayety did not prevail s at ordinary Amish frolics. Instead, there was a com- non feeling of reluctance and bewilderment. The farm- rs were, first of all, unwilling to surrender their land nd homes. Additional land was difficult to acquire and oo, some of these farms had been in the family since heir original settlement in the late nineteenth century. 'o them it was also horrifying to think of what influ- nces and effects a large naval air base would have in community which had always been strongly religious nd whose members had persistently held to non-resis- ance as a cardinal principle. The frolic seemed to con- ist of destructive deeds, rather than deeds of construc- on. This whole affair caused a general disruption with- h the community and resulted in many families mov- ng to new locations.

The association in the community of the sailors and heir consequent demoralizing influence has had its un- lesirable effect, even though we cannot measure the ctual extent of it. Since the navy has moved out, a ecreation center has been established as a private and ommercial enterprise and is kept open to the public ummer and winter. The skating rink is advertised as he largest in the world and the swimming pool is one f the finest and most modern. People come from great istances for this entertainment and since it is located h the heart of the Amish and Mennonite community, arents and church leaders are almost helpless in at- empting to avoid patronage by their church members. When asked about the effect it would have one resident of the community shook his head and stated sadly, "We can't tell what its effect will be, we know it is not good now." Today the problem is not simple and the solution is not in hand; but those concerned feel certain that this naval base with its disorganizing effects is not conducive to developing or maintaining a strong church brotherhood; it no longer allows for group isolation which has in the past been held as essential in order to remain separate from the world.

Yoder Mennonite Church

A third factor which has disrupted the Amish solidarity to some extent is the existence of the Mennonite church in the community. This church was begun near the end of the first World War by Amish families who

Amish and Old Mennonite communities, Reno County, Kansas.



Joy of Amish youth in the spring.

A barnraising in an Amish community.

desired to have Sunday schools. Since the Amish church did not have Sunday schools, a group of the more liberal minded Amish held their first Sunday school meeting on March 10, 1918, in the Harmony schoolhouse one mile south of Yoder. A large crowd attended. From this date on, regular services were held every Sunday. Four months later they were forced to move to a larger schoolhouse (Laurel) in order to accommodate the large crowd. They were asked later on to discontinue using the schoolhouse, so from January 26, 1919, they held several meetings in J. E. Yoder's tenant house. The tenant house was inadequate, consequently arrangements were made to conduct services in an empty store building in Yoder. This was the regular place of meeting from February 23 until the Mennonite church was built later in the year. On Good Friday, April 18, 1919, this group, which had been meeting regularly for over a year, was organized into a separate congregation and was called the Yoder Mennonite Church. L. O. King, from Hesston, Kansas, who had previously moved in, helped organize the church and served as pastor of the newly-organized congregation. On the day of organization sixty charter members were taken into the church. Later, committees were formed and plans made for building a house of worship. On August 17, 1919, the church was sufficiently completed so that the first service could be held in the basement. The building was then completed and the membership continued to increase until in 1949 there were two hundred and ninety-three members. At the present time H. A. Diener is bishop and pastor of the congregation. Even today an extremely high percentage, perhaps 90-95 per cent, of the entire congregation is of direct Amish descent.

Old Order and Conservative Amish

The Partridge Amish have been spared from disrupting factors faced by the Yoder Amish. They are approximately ten miles northwest from the Yoder community and the amount of social interaction between the two communities has always been relatively small. The Partridge Amish have regular Sunday school meetings in the country schoolhouses and have recently started midweek young people's meetings. A rubber tire controversy in 1948 caused an issue which resulted in a break and the beginning of a Conservative Amish church. This Conservative church was organized in August, 1948. Seven families were in this original group and ten members were received during the first four weeks. Since then the number has been gradually increasing. The differences between the Conservative Amish and the Old Order Amish are not restricted to rubber tires on tractors; in fact, the Old Order Amish in Partridge are now allowed to use rubber on tractors, but the Conservative church also has a meetinghouse and allows automobiles. electricity, and telephones.

The disagreements and divisions among the Amish and Mennonites, in themselves, would in all probability not render harm to any of the groups It would, on the other hand, cause stimulation and have a wholesome effect. The threatening danger today consists in the long range effects of the navy base and the converted recreation center planted in the heart of the Amish and Mennonite communities. The families are still large, a high percentage remain in the church, they remain entirely a rural people, a factor which introduces the problem of acquiring sufficient land so that the young people may all continue to farm.

Amish Scenes in Kansas

The Old Order Amish of Kansas have for sometime conducted Sunday school services in their district schools (top and below left). They still conduct their regular worship services in private homes (below right).

(Bottom) Amish homestead and (right) unloading oil construction timbers in Yoder. (Opposite page) Amish buggies in the village of Yoder which was named after former Amishman. (Center) Bank of Yoder.

DONKEY

A patient animal of toil; in our country he has been largely replaced because his pace does not fit into our hustle-bustle way of doing things. He is strong of back and stubborn of mind and that is enough to get him through life.

CAT

An independent animal, he never takes orders but does as he pleases. He takes it for granted that the mouse he caught last year will pay his food and rent bill for life.

A GALLERY O

BY MR.

GOAT

Although much less common than the cow, the goat also provides us with milk. On many a small acreage he is also the lawnmower and fills in as a "junk man" who disposes of everything from tin cans to bedroom slippers.

SHEEP

"One Hundred Percent Wool" boasts the label on a suit; it is the finest—made possible by the strands from the back of the sheep who is constantly at peace with the world.

DOG

Man's best friend" takes great pride in providing his aster with protection and companionship. He pulls edges, herds his master's flocks, or rescues lost travelers.

HORSE

There is no animal who works harder for man than the horse; few animals will do as much to earn their keep. He also provides us with pleasure, while the relationship between the cowboy and his horse has become legendary.

AL FRIENDS

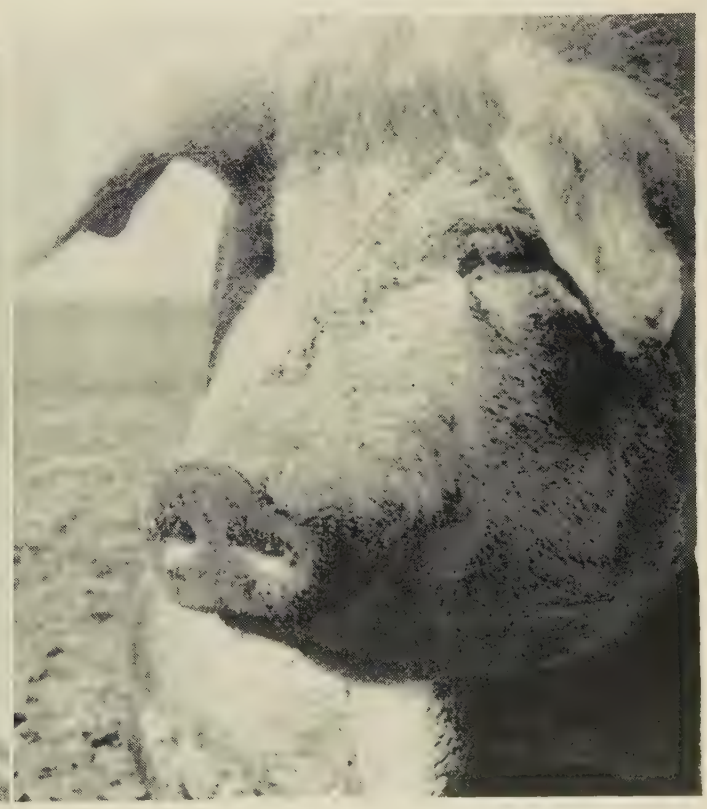
NDERS

COW

an is given his most perfect food by the contented cow ho asks for little more than pasture and shelter in return. ilk provides a most important branch of the food industry.

PIG

Man has found no more efficient way of turning carbohydrates into protein than the hog. He eats, sleeps, and grows fat but even that has its bitter reward. He is our source of lard, ham, breakfast bacon, and pork chops.



Old entrance to Krefeld Mennonite Church; Frederick the Great visiting the silk manufacturer, von der Leyen, 1763.

MENNONITES OF KREFELD

By WALTHER RISLER

KREFELD is situated in a vast plain stretching between the Lower Rhine and the Lower Maas. The country was already well settled when America was discovered. Generally the people did not live in villages. Flax was cultivated and rural linen industry flourished. An abundance of water was needed, not so much for weavers, but for the auxiliary industry, especially for the dyers. Krefeld has good communication facilities. Napoleon I led the highway he constructed from Paris to Lübeck through Krefeld, and today the express trains from Aachen (Aix-la-Chapelle) to the Ruhr district, and from Cologne to Holland cross there. Uerdingen on an elevation of the bank of the Rhine and other places had better natural advantages for developing into important industrial cities. The economic development of Krefeld can be understood only in the light of its political and ecclesiastical history.

In the Days of the Reformation

About the middle of the sixteenth century, when Luther had established the Protestant churches of eastern Germany and Scandinavia, the territorial situation at the Lower Rhine was as follows: Krefeld was part of the county of Moers, but it was separated from that county by territory of the Archbishopric of Cologne, which included also the fortress of Rheinberg to the north of it. The largest territory was that of the united duchies of Jülich, Cleve, and Berg, equal in power to the Archbishopric. The duchy of Geldern, belonging to The Netherlands, at that time under Spanish sway, was another political body even more powerful than the former. By the second half of the sixteenth century the northern Netherlands became the champion in the struggle for religious tolerance. Jülich-Cleve-Berg had followed the liberal principles of Erasmus of Rotterdam too long and had been too tolerant toward the Protestant movement to be able to eliminate by decree all religious discord. The efforts of some archbishops of Cologne to introduce Protestantism in this electorate had ultimately failed. The Spaniards likewise tolerated no Protestants in the duchy of Geldern. Thus, the Protestants were more or less limited to eastern territories, the county of Mark and Remscheid being their dominant areas. On the left bank of the Rhine the Lutheran communities were neither numerous nor strong, the community of Krefeld being without particular importance, owing its growth primarily to the influx of religious refugees from the east. The Protestant communities of Jülich-Cleve-Berg were generally adherents of Calvin, like the northern Netherlands and the whole county of Moers with its dependency—Krefeld. There were Mennonite communities at various places in the duchy of Jülich and at Goch, Emmerich, Cleve, with smaller groups at Rees, Wesel, Duisburg in the duchy of Cleve, Hamm at the eastern exit of the Ruhr district, Krefeld, and especially at München-Gladbach and its environs, and small groups in the Eiffel and at Burtscheid (Aachen).

Political Situation

The location of Protestant groups is a complicated matter, but the relation between political jurisdiction and religious adherence is even more complicated. In popu-

ight) The Krefeld Mennonite church was destroyed June, 1943. The rebuilt church was dedicated May 21, 1950 (left).

books the rulers of Protestant or Catholic states are en presented as loyally promoting their creed, but on closer scrutiny it is generally discovered that in fending the faith they act according to their political d economic interests. Politically, the sees of the bishops the cities on the Rhine were, as free states of the Em- re, the antagonists of the bishops and their clergy. Very en, the clergy refused to submit to the wine taxes le- d by the cities, so in protest these cities became Prot- ant. It was also true that some archbishops of Cologne re tolerant toward Protestantism, so again in reaction e economic interests kept the city of Cologne as a tholic center—a strategy, by the way, more profit- le for them, for Cologne now remained a place of pil- mage. How, under the circumstances, was it possible defend the small county of Moers, the sovereignty of hich was contested by the duchy of Cleve, and situated it was within the reach of the archbishopric? A federa- n with The Netherlands, a strong but somewhat dis- nt neighbor, was the very best solution of the prob- n; the religious differences of the nearer neighbors was other means for preserving its independence. Since the st countess of Moers died without heirs, her county l to the prince of Orange; when William of Orange came king of England, Moers and Krefeld were ruled m London. Consequently, the *Königsstrasse* in Kre- d, where the Mennonite church was erected in 1696, named after a king of England, not after a king of ussia.

At the same time, Geldern was ruled from Madrid d Cleve from Berlin, because this duchy had passed the Hohenzollern, when the native dynasty had died t. Then by treaty the duchies of Jülich and Berg were parated from the duchy of Cleve and passed over to e house Pfalz-Neuburg, a branch of the Wittelsbacher, m Bavaria. In order to find favor with the emperors ese rulers accepted Catholicism and later came under the sway of the Jesuits. However, they could not expel their Reformed and Lutheran subjects, because these were protected by the Hohenzollern according to treaty. They were also too strong numerically, and an economic factor of overwhelming importance in their country; but they could drive out the Mennonites who were not thus protected. In the second half of the seventeenth century the Mennonites were exiled, at first from München-Gladbach and the other places, finally also from Rheydt (1694). The great majority of the refugees found a new home at Krefeld, the rest at Neuwied, in Holland, and elsewhere.

After the Thirty Year's War

Now the situation, complicated as it was, becomes even more involved. As a result of the Thirty Years' War the German Protestants could with difficulty maintain the ground they held before, the nation being divided nearly half and half into a Protestant and Catholic party. It may be that from the beginning of the Reformation Protestantism was more readily accepted in the districts where industry flourished and among people of more spiritual activity. It is certain that the Protestants achieved in the following centuries an explicit preponderance over the Catholics in industry, science, literature, and art. The classical period of Goethe was not inaugurated by the Catholics who reluctantly joined the movement or declined it altogether. This development is likewise shown by the religious statistics in other areas of human activity, e. g. among servant-girls, the Catholics were in the majority though they were rather rare among the managerial class in important industrial enterprises. This development is likewise reflected in the political history: Prussia dominated Austria and Bavaria—as England dominated Spain and Ireland. By this preponderance of political and economic influence the result of the Thirty Years' War was corrected so that the

Protestants were, if not in actual numbers, at least equal in influence to the Catholics. A fully sufficient explanation or reasons for this rise of Protestantism has not yet been found by the scholars—we may attribute it to God's blessing.

Mennonites and the Silk Industry

Returning to the destiny of Krefeld we may state that a small town without particular natural resources soon supplanted all other places of the whole Lower Rhine region by the industrial activity brought there by the Mennonite immigrants. These people came from rural environs and their wives and daughters will still have known how to milk a cow; but massed within the narrow limits of the small territory of Krefeld, they could not support themselves by agriculture, all arable ground being already occupied by farms that were generally not for sale. However, they were well-experienced weavers and by their activity the linen industry and linen commerce were so thoroughly promoted that Krefeld became within a short time an industrial center of the whole region.

But the decisive event for the future of Krefeld was the introduction of silk and velvet manufacturing. This trend owes its development to Aleff von der Leyen, a Mennonite driven out from Rade vorm Wald in the duchy of Berg. He arrived at Krefeld in 1656. In 1669 he founded a firm for the manfacture of silk, lace, and velvet-ribbon. In his lifetime—he died in 1698—these articles were already manufactured at Krefeld and, through the fairs of Frankfurt on the Main, offered to the world market. During the eighteenth century his son Wilhelm (1650-1722), and his grandsons Friedrich (1701-1778), and Heinrich (1708-1787), brought this industry and the town of Krefeld to an admirable degree of prosperity. Their commercial relations extended to America and to Russia. Although they were especially protected by Frederick the Great, king of Prussia, they soon found imitators and competitors, especially among the Mennonite families Floh, von Beckerath, and Preyers. Another Mennonite, Adam Scheuten (1697-1765), brother-in-law of Fredrich and Heinrich von der Leyen, erected an oil mill and manufactured soap, vinegar, and tobacco products. The men were exempted from military service by a special license of the kings of Prussia which permitted the Mennonites to pay a special tax for this privilege. The Mennonites also refused to accept public office.

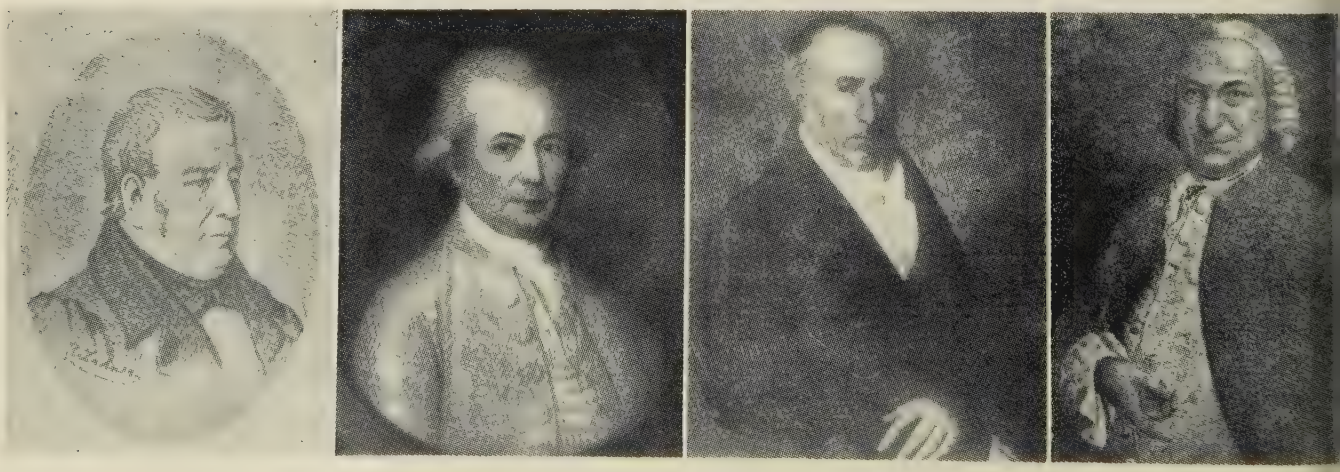
Spiritual and Cultural Life

There is undoubtedly a certain discrepancy in the conduct of the Mennonites in the eighteenth century in Krefeld, who virtually dominated the economic life of the town but left its government to members of the Reformed church, while the Roman Catholics were in the majority since the middle of the eighteenth century without being admitted to the government of the town; they formed the backward classes of the population. In the period of the French government (1795-1814) members of the families von der Leyen and Floh were mayors of Krefeld. In 1848, a Mennonite from Krefeld, Hermann von Beckerath (1801-1870), a banker by profession, became minister of finance of the peremptory democratic and parliamentary all-German government. In his time Mennonites had given up the practice of non-resistance.

In the eighteenth century the von der Leyens had successfully urged the calling of trained full-time ministers to the Mennonite Church of Krefeld. A Mennonite, Abraham ter Meer (1729-1804), established the first bookshop at Krefeld. The Mennonite tradition of mutual aid was developed and enlarged to make its benefits available to the whole population of the town. Adam Wilhelm Scheuten (1753-1801), Adam's grandson, endowed the town with the money for a public secondary school. Descendants of the Mennonite minister Jan Kroes (died 1729) worked steadily and successfully for the fine arts: museum of the town. Cornelius de Greiff (1781-1863), partner of the house Floh and de Greiff, gave more than 466,000 Thaler for charitable purposes, establishing a hospital and an old people's home. His niece, Marianne Rhodius de Greiff (1814-1902), followed his example; her philanthropies include a public library.

The Mennonite community of Krefeld is still small in comparison to the growth of the town; it comprises about one-half of one per cent of its population. But its good reputation still persists and by the generous help of the American brethren, is praiseworthily maintained to the present time. The present mayor of Krefeld is a Mennonite.

Cornelius de Greiff (1781-1863), Heinrich von Beckerath (1732-1815), Gottschalk Floh (1752-1835), and Friedrich von der Leyen, Sr. (1701-1778).



Mennonites and Doopsgesinden

By IRVIN B. HORST

International group of delegates including Dutch (left) at Fourth Mennonite World Conference, U. S. A. 1948

MENNONITES represent an international church of Christian believers; by reason of persecution and missions they are a dispersion of brotherods throughout the world. One may rightfully speak "the Mennonite world" and use the designation in ny senses. In a geographic sense the church is farng on the five continents with old congregations in rope, young churches in Asia and Africa, new colonies Latin America, and large communities in North Ameri- During recent years many bridges of fellowship and peration have been built between these churches and re than ever before the Mennonite world has become world. In a spiritual sense we have come to realize t the modern Mennonite world has not been cut off m the Anabaptist background and origins, and that n where some of the more indicative characteristics e disappeared, the Mennonite conscience still remains. e crises of war and persecution on one hand have drivus to the realization that basically we have much in mmon with all Christian believers, and on the other d have made us feel the importance of our distinctive h and the need for its witness in the world. In a cul- al sense we have learned that Mennonites cannot es- e history, particularly that of the countries in which reside. The European cultural context has been domit in the past and has persisted for a long time, but in western hemisphere it is surrendering to the Ameri- context, and in the Far East and Africa there will be istian communities which will be neither European American.

Outside our own congregations in the United States Canada, the largest and most effectively organized up of Mennonites is that of the *Doopsgezinden* ficial name of the Dutch descendants of Menno Simons) The Netherlands. In this small country, no larger in d area than the state of Maryland but with five times population, a brotherhood composed of 44,700 mems is resident. During the postwar years, 1945-1950, neeting of Mennonites and *Doopsgezinden* took place, and it is with this relationship and its possible fruitfulness for us on this side of the Atlantic that this article is concerned. The most considered and mature of the opinions along these lines among the Dutch rise above a depiction of the unusual in American-Mennonite ways of life—most of it is related in good spirit and sometimes with a touch of humor—to grasp at the larger values of Christian friendship and cooperation of service in a world of dire need. However, it is rather impertinent to concern ourselves here with the Dutch viewpoint; for us it is much more significant to consider what values this new relationship has for us. We should realize that much has been written by the *Doopsgezinden* for their church press while little has appeared in our papers.

The first Mennonite Central Committee relief workers arrived in The Netherlands in July 1945. From that date until the present time more than fifty American and Canadian Mennonites were officially sent to this small country for periods of service of long or short duration. These representatives—most of them were young people —were sent to the Dutch people to dispense food and clothing, to build houses and barns and to help with the refugees who had come from the Ukraine. But on Sunday mornings these young people found their way to *Doopsgezinde* churches; they attended youth and church conferences trying to sing Dutch songs, play Dutch games, and make friendships while strolling on the heather at Elspeet. Sometimes they had distributions of relief in the *Doopsgezinde* church buildings and then the workers lodged with *Doopsgezinde* families. Sometimes there was a *gemeente* evening and the MCC personnel was asked to speak or show pictures. A few *Doopsgezinde* young men and women lived with the American workers and joined in the relief program. Sometimes *Doopsgezinde* young people and ministers came to the MCC center and shared in a meeting of worship and fellowship. Then came the "invasion" of the American Mennonite students. In a few days' time they lodged with *Doopsgezinde* families in Amsterdam, scanned the museums and castles,

went sailing at Aalsmeer, bought Alkmar cheeses for their hosts, traveled to Witmarsum and joined in conferences at Elspeet. Their contact was not too permanent but there were many far-reaching impressions made and friendships formed.

The Mennonite-*Doopsgezinde* contact was not one-sided. Beginning with the autumn of 1946 students from *Doopsgezinde* families were to be found on the campuses of our colleges in America. During the summer they worked in Mennonite communities or in service camps. On weekends they spoke in our churches. There were also *dominees* (ministers) and official delegates who visited in the United States and Canada in connection with the World Conference. They too had many speaking appointments in our churches and visited, ate, and slept in our homes. In America the unfamiliar Dutch names of Leendertz, Golterman, van der Zijpp, Craandijk, Hylkema, Meihuizen became pronounceable and took on meaning and in Holland many American-Mennonite names became familiar.

As the relationship between Mennonites and *Doopsgezinden* continues on the basis of these many contacts and gestures of friendship and service, what values can it have for us in North America? Among many points that might be listed, the following five are suggested:

1. *The observation and understanding of a group of Mennonites who have the perspective of long history and much experience.* For more than four hundred years the *Doopsgezinden* have resided in a democratic state in the Western world and have both influenced and been influenced by the vicissitudes of their country's political and social history. At one time they were identified with the proletariat and at a later date with the middle and well-to-do classes. They have been counted among both the uneducated and the intelligentsia of Dutch society. Nowhere else in the world has a group of Mennonites faced situations and problems which are so nearly akin to those which modern Mennonites face in America. We in the New World can be both instructed and forewarned. Mennonite history, too, repeats itself. What, for example, is the correlation between material prosperity and spiritual decline? What has been the result of participation in the Orangist state and in Dutch culture? What were the sources of strength and inspiration, of weakness and decline at various stages in *Doopsgezinde* history? How has the brotherhood been affected by the movements of Calvinism, Socinianism, pietism, rationalism, and more recently by the crisis theology and the ecumenical movement? The answers to these and other questions would help us to understand far better the causes of the victories and the defeats of the Mennonite-Christian in the modern world.

2. *The reacquaintance with certain distinctive Mennonite principles and practices which we are drifting away from.* Among these must be mentioned the emphasis upon adult baptism and a mature and perceptive understanding of conversion and confession of faith upon the part of the applicant for church membership. In America we need a constant emphasis upon the centrality and authority of the New Testament rather than theological and dogmatic definitions of Christian truth. The concepts of the local congregation as a *gemeente Christi*, the church and church service as a place and time of *vermaning* (admonition), and the independence of the local group of believers are instructive for us. There are other emphases which are Dutch or European rather than *Doopsgezind*. There is, for example, the practice of keeping the home an important center for Christian education and family life along with the church and its agencies. The concern for the simple life and unsophisticated attire is in contrast to many of the superficialities of our modern American way of life.

3. *A realization of the need for greater love and unity in our own church circles.* The *Doopsgezinden* have gone through a long period of internal division and strife and attained a unified and strengthened brotherhood. On this point we will certainly need to use discriminating judgment, for in the reaction against strife and schism there is a tendency to go too far in the opposite direction. The church of Christ is not what it should be when its members are Christians only in name and tolerate sub-Christian beliefs and practices. But she is also far from Christian when there are petulant contentions and constant divisions within the brotherhood.

4. *Additional sources for further understanding and appreciation of the Anabaptist vision and dynamic.* Some of the early writings of the Mennonites of the Low Countries have become our most familiar and perennial sources of information and inspiration. Others have been forgotten and are not known to us in the English language. In no other country were Mennonites as fertile and prolific in the production of pamphlets and books as those in The Netherlands who defended themselves against the papists, the Calvinists, and the Socinians. In a more positive manner an equal amount was written for the admonition of the flock. Most of this material has been explored by Dutch scholars, but there is need for reinterpretation in the light of modern methods and research, and most of all—the transmission of many more materials and facts into the English language. Here are rich sources for the scholar and new visions for the prophet! It is regretable that there is today so little interest in Dutch Mennonite history on the part of the *Doopsgezinden* themselves.

5. *The implementation and strengthening of a testimony of peace and nonresistance.* Among the modern *Doopsgezinden* there is a small but vital movement for Biblical nonresistance. In contact with these fellow-believers we have had to face more realistic implications of our peace witness. What, for example, is the attitude of the conscientious objector to war during totalitarian occupation of one's country when the very lives of family and friends are at stake? What is the duty of a responsible Christian in the imminent threat of a Communist invasion of Western Europe? Even the objections raised

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Fredeshiem is a Dutch Mennonite camping ground in the province of Friesland, The Netherlands.

A Good Old Frisian

By J. D. UNRUH

Ds. T. O. M. H. Hylkema comes by way of good *Doopsgezind* and Frisian stock. His parents were both Mennonites and the family has been *Doopsgezind* "as long as I can remember." The parents were typical Frisian *Doopsgezinde,* deeply religious but with no semblance of pretentiousness. His father served as a member of the *Kerkeraad* for many years. Mother was quite faithful in bringing her six children to church for services. There was always silence before and after each meal—never a Bible prayer—but a deep reverence for God. There was an overpowering emphasis on honesty. Above everything else a *Doopsgezinde* could be trusted—his word was absolutely reliable. Others might say much about God but you couldn't always trust them—the *Doopsgezinde* rarely used the term but you could rely on his word. A common expression therefore was: "A man who has God in his mouth has blue milk."

In somewhat patriarchial fashion the father decreed that one of his three sons should be an engineer, the other a doctor, and one a minister—and so it was. So T. O. H. was to be the minister and as early as he can remember he never knew otherwise. Great parental respect and periodic reminders had their influence so that the training was designed to fit the eventual life's work. Six years of elementary school, then *gymnasium* with its heavy emphasis on Latin, Greek, and Hebrew, with the finishing touches at the University of Amsterdam and the affiliated *Kweekschool,* both quite thoroughly saturated with pre-World War I naive optimism.

It was while in school that a friend of Hylkema's one day asked him how he could become a minister if he didn't believe the Bible or in Christ as the only way of salvation. This, too, had been a concern of the young prospective minister. It was this inner conflict that probably led him to the Quakers. He read a good deal of their literature and learned to know some of the men. When he was ready to write his doctoral disseration he suggested to his professors that he write it on some phase of the Quaker activities. This the learned theologians would not allow.

It was during this time that Randall Harris, noted English Quaker, was invited to join the staff at the University of Leyden. He declined, however, saying that his services were needed at Woodbrooke in England. Woodbrooke was then making scholarships available for foreign students. Three or four were open to students from Holland. It was *Ds.* J. M. Leendertz who suggested that Hylkema accept one of these scholarships.

So in 1910 he went to Woodbrooke, staying only one semester. It was sufficiently long, however, to open a door into his heart for a real appreciation for the quiet, unassuming, but deeply spiritual life of the Quakers. Their peace teaching revived a latent fire in his own heart. Here were people who actually practiced the peace principles. Since that initial experience he went back to Woodbrooke a number of times, not for study but for inspiration. The Quakers have left an indelible imprint in his life for which he is deeply grateful.

Scenes in Giethoorn where Hylkema served as pastor and sponsored such youth projects as basket-weaving.

His active ministry began at Giethoorn in 1912. Giethoorn is one of the most fascinating villages in all of Holland, sometimes called the "Venice of Holland." In the whole of Holland it is perhaps the nearest approach to being an entire Mennonite village. Filled with enthusiasm the young minister became actively engaged in the life of the community. The range of activity ran the whole gamut from *land inpoldering* (reclaiming land from the sea) to all phases of church work. He still looks upon the seventeen years spent at his first parish as the happiest in his ministry.

From 1929-1936 he served in Amersfoort, including Baarn and Bilthoven. It was while he served here that he in 1933 surrendered himself anew to the furthering of the unadulterated Gospel of Jesus Christ. The vision now was not so much that of a great social program, basically Christian of course, but one of bringing souls into the Kingdom. This, after all, he considers the greatest obligation and privilege of the Christian. It was now that he experienced the real thrill and joy of kneeling in prayer with souls seeking closer fellowship with the risen Savior—an experience which, as Paul on one occasion said about the preaching of the Cross, "is to them that perish foolishness, but unto us which are saved it is the power of God." (1 Cor. 1:18).

In 1936 came the call to the *Singel Kerk* in Amsterdam where he completed his active ministry until his resignation April 1, 1949, rounding out thirty-seven years in the service.

But one must go back now to relate some of the activities in connection with the larger brotherhood and to get, if one can, a little of the spirit of the man's work.

In frequent visits with *Ds.* Hylkema—beginning when he came to Akron first in the summer of 1947—in committee meetings and various other contacts that I have had with him, it seems to me I have caught something of the dynamic that moves him. This stems, I would say, from an insatiable desire to bring again into the life of the total brotherhood a real warm evangelical spiritual life, basically Biblical, and fashioned somewhat on the basis of what once obtained in Dutch Mennonitism in the sixteenth century. This would be evidenced by more Biblical preaching, a renewed zeal for missionary endeavor, and a wholehearted commitment to the Biblical principle of non-resistance. A logical concomitant of all of this would be a much warmer fellowship in the brotherhood—or if I may put it more forcefully—an advance from the concept of the church as a loose organization to where it really becomes an organic brotherhood. In the light of this I think one can more clearly understand Hylkema's very active life.

His Quaker interests were prompted by the hope that in the efforts of the Friends to revive the old time Quaker spirit in their own brotherhood there might come a similar move in the *Doopsgezinde* brotherhood—hence the *Gemeentedagbeweging*. In this Hylkema played a leading part and for ten years was chairman of the movement.

Following the first World War he served for some time as a relief worker in Russia. Again one senses here the desire to express in a practical way one's belief. Here he came into contact with the Russian Mennonites as well as with the relief workers sent out by the American Mennonites. Lasting friendships were formed with Orie Miller, P. C. Hiebert, Benjamin Unruh, and others. He learned to appreciate very deeply the simple faith of the Russian Mennonites. When, in the last war, the Russian Mennonites became refugees it was natural that Hylkema should offer every assistance to help these unfortunate victims of revolution and war. Largely through his influence, with that of the Mennonite Central Committee, some four hundred of these came into Holland and were later sent to Canada and Paraguay to begin life anew.

As the *Gemeentedag* movement expanded, its aims became more clear and definite. One of the channels of activity related to the problem of war resistance. Hylkema was instrumental in organizing in the early twenties the *Arbeidsgroep voor Doopsgezinden tegen den Krijgsdienst* (Work Group of Mennonites Against Military Service). While the tone of this working organization was more anti-militarist than biblically non-resistant, it still served a real purpose in the brotherhood. When the

t war began, this movement was stopped but again ived after the war (September, 1946) in the form of *Doopsgezinde Vredesgroep* (The Mennonite Peace oup). While Hylkema was at the organizational meet-, he was not directly responsible for reviving the ace Group—certainly his influence was felt and his still one of the guiding spirits in the group. The re-ed movement is now much more in keeping with bibli- non-resistance. It is in connection with the interest the Peace Group and the conscientious objectors that lkema received an official appointment from the Min-y of War to the Commission of Advice. This Com-ssion of twelve reviews the claims of all those who uld be exempt from military service for religious, po-cal, or humanitarian reasons. He received the appoint-nt because the government felt that he would be in a od position to interpret the claims of the conscientious jectors since he himself took the same stand. He was o, of course, well known in government circles because his activities in the Red Cross during the war.

His deep interest in the Mennonite Central Committee ivities in Holland again is closely related to his vision the whole brotherhood of *Doopsgezinde* in Holland—evitalized, Biblical, evangelical, spiritual life. M.C.C. rkers active in Holland exhibited a warm, simple faith h a wholesome practical expression "In the Name of rist" that was contagious and Hylkema felt was a l tonic for his own people. When the material aid tribution ended in Holland he encouraged the M.C.C. stay on in Holland for the sake of the larger goal ich he envisioned. This encouragement, came, of course, o from others in the brotherhood.

Now that he has given up his position in the *Singel rk* much of his time is devoted to the Peace Group d *Fredeshiem*. *Fredeshiem* is one of the Dutch brother-od houses, designed for conferences and smaller gath-ngs, and serves as an ideal place for a quiet period rest and vacation. It has become somewhat of a eace Center" for northern Holland. He has done a od deal of the planning for the development of this ject and has tremendous satisfaction in seeing it sper—which it does.

Many in the *Doopsgezinde* brotherhood are in accord h the aims of Hylkema. They may not always agree with his methods of approach, however. The somewhat typical Frisian independence, sometimes bordering on sheer stubborness, has left its imprint on this "warrior" too. He is a capable organizer, a man of tremendous drive, somewhat impatient with organizational "red tape," a keen student of the Bible, and possesses a deep abiding faith in God. Perhaps one of the finest compliments accorded Hylkema was that given by one of the ministers in connection with the farewell services for him upon his resignation from the *Singel Kerk*. The tenor of the remark was that many of the things Hylkema at one time advocated for the brotherhood have actually come into being.

MENNONITES AND DOOPSGEZINDEN

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by those who reject nonresistance are a means of testing the sincerity and validity of our peace position. On the other hand, we can be inspired by the courage and self-denial of many young men who have gone to prison and camps to remain true to their convictions. Among the *Doopsgezinde* peace leaders there is the conviction and vision that modern Mennonites must believe and exemplify peace and nonresistance in order that an important teaching of the New Testament is not lost in Protestant Christendom. No doubt in a future age Christians will accept the way of peace and love in the way in which they have accepted voluntary religion free from state control—as a principle for which many early Mennonites gave their lives.

These are only a few values that can come to us as we have continuing relationships with the *Doopsgezinden*. Some of these things have already influenced us. Others might be mentioned. The values of personal friendships that have come to many young people through fellowship at our colleges or in work camps in Germany must not be overlooked. The Mennonite consciousness and enthusiasm which comes from visiting Witmarsum, the hidden church buildings, and the dungeons of *Het Steen* is not to be underestimated. The more we understand and appreciate the entire Mennonite world, the more we can realize how God led our ancestors in the past and the more interest and zeal we will have for the mission of our church in the future.

Giethoorn, *Venice of Holland*, and Hylkema with Russian Mennonite refugee children at *Fredeshiem*.

Owners and employees of Ridge Hosiery Company. Rocky Ridge Mennonite Church built in 1948.

PLANNING A CHRISTIAN COMMUNITY

BY J. W. FRETZ

MOST communities have been the result of natural and unconscious growth. There is, however, no good reason why communities should not be consciously developed and given a measure of planning. This is especially important for Christian communities where the church is the center and where the characteristics of the community should have definite Christian qualities.

In eastern Pennsylvania, in the Franconia Conference of the "Old" Mennonite church, such a consciously planned community is being promoted. It is primarily the result of the vision and consecration of several young men who wished to see a small missionary outpost developed into a stable, self-supporting church and community. In March of 1945 the writer was asked by two of these young men, Marcus Clemens and Ernest Moyer, to visit this little mission station at the small village called Paletown, the name being derived from the pale fences used throughout that area. These young men dreamed about the possibility of seeing this little mission station grow from a struggling religious effort supported almost entirely by outside individuals and funds into a solid Christian community. In 1945 the mission group was meeting in temporarily rented headquarters. A new church building was then only a hope. A few of those who attended the church service lived in the community. Practically all the workers were members of larger Mennonite congregations five to ten miles away. The young men felt that in order to convert the mission into a stable church and a sound community it would be necessary to establish an economic base and have those interested establish residence in the community. These young men and some others were interested in taking concrete steps toward this end when they were drafted into civilian public service; thus the venture was delayed. However, after release from the draft they renewed their efforts and set to work toward making their dreams come true.

After World War II, the leaders of this community project called meetings of those who attended the mission locally as well as all workers who had an interest in the mission from the outside. The following questions were put before the group and vigorously discussed: 1. How can we help the people of the community? 2. Can we help the work and the workers by moving into the community? 3. How can additional employment be developed? 4. Is there a need for Christian public school teachers? These questions and a general discussion of the concerns of the people in the community proved stimulating to all who participated. Not long after a second discussion session was held and such questions as the following examined: 1. Can we make this the kind of community in which we want to live? 2. What can we do to help build this community materially and spiritually? The deliberations were further stimulated by a local resident presenting the subject, "Would I like to see Mennonite families move into the community?" A second person who had moved in discussed the topic, "For what reason did I move into the community?" Another topic discussed was, "What effects would such a development have upon our homes, school, and church?" The net result of these discussions and the many hours of informal conversation that resulted from the meetings was a pronounced enthusiasm for going ahead with this development program. The primary motive was not for economic gain but for the establishment of a new and stable Christian community. The questions discussed gave evidence of prayerful consideration, Christian concern, and well balanced judgment.

The first Mennonite family to move into the Pale-

Moyer's Hatchery and Ridge Hosiery Mill, Rocky Ridge, Pa., industries of a new community.

vn area was the Titus Moyer family on April 9, 1945. oyer engaged in the business of raising farm produce d marketing it to private customers in the Philadelphia a. In addition to pursuing his commercial business was also noted for his commendable job of being a od neighbor. He did many favors with his tractor and de himself generally useful in the community. He d lots from his farm to Ernest Moyer who erected a tchery and built a house on the land. The second nily to move into the community was Willard God- ll in the fall of 1945. Godshall purchased a thirty-acre m and engaged in the business of marketing and re- ling dressed poultry. From his farm he sold lots to rcus Clemens for the building of a home and a hos- y mill, which with the hatchery, were the two basic erprises which became the economic nucleus of the mmunity. Other lots were sold later—one to Leon rst, one of the participants in the hosiery mill.

Five years after the writer's first visit, it was his vilege to retrace his earlier steps and observe how idea had been transformed into a reality. Those who d had a vision had now carried it out. Instead of the all store-front type of church building frequently oc- pied by mission stations, there is now a fine new brick rch building called the Rocky Ridge Mennonite church ich was dedicated on January 1, 1949. It has a mem- ship of sixty and a Sunday school attendance averag- one hundred fifty. A half mile from the meeting- se is the attractive one story and a half brick build- of the Rocky Ridge Silk Hosiery Company which an operating in 1947. Across the street from the hos- y mill is the Moyer Hatchery, also a fine new brick ilding, operated by Ernest Moyer and his brother ter. Near the meetinghouse and the two business ablishments are the substantial homes of Titus Moyer, llard Godshall, and Norman Mininger. Other mem- s of the community have bought lots and are con- plating the erection of new homes.

The hosiery mill is owned and operated by five young nnonite partners. They employ a working force of nty-one. All except one of the partners are directly engaged in the work of making seamless, nylon women's hose. The partners are Mahlon Frederick, William Swartley, Jacob Gotwals, Leon Horst, and Marcus Clemens, the latter being the manager of the enterprise. The 2,400-square-foot area is now being expanded by adding 350 feet of floor space. The mill is highly mechanized as is illustrated by the fact that the thirty knitting machines complete the stockings automatically. Five hundred seventy-five dozen pairs of nylons can easily be manufactured each week. About 50 per cent of the production is sold through the sales force of the nearby Granite Hosiery Mill located at Souderton, Pennsylvania. The other 50 per cent is sold through wholesalers and other knitting mill representatives. The second story of the building is used as a combination lunch room, fellowship hall, and place for large services which are periodically held by the entire working force of the Hosiery Mill.

The Moyer Hatchery is located on a six-acre tract. Behind the hatchery is a family cottage, neatly built, with the entire property attractively landscaped. It has a 93,000-chick capacity, is equipped with three incubators and two hatchers. Over 25,000 chicks were hatched in 1950. The business is growing at such a rate that a new addition is being made to the original building. The hatchery specializes in the production of a new popular dual purpose breed of poultry called the Indian River Cross Bird. It is a combination laying and meat bird, being light feathered and easily dressed. New Hampshire chicks are produced for those who want chickens for laying purposes.

The Rocky Ridge Mennonite community is still in its infancy and thus still in the process of growth. There have been difficult problems, yet in this five-year period of constant effort toward strengthening the community there has been remarkable evidence of success. Among the causes that have contributed to this remarkable five-year development one should list at the top the fact that it was prayerfully planned and carefully carried out. Secondly, one would say that it was a gradual moving forward in faith, step by step, from the known to the

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DANZIG RESTRICTS MENNONITE OCCUPATIONS

Zu wissen: Demnach theils wegen Einschränckung, theils wegen gäntzlicher Abschaffung verschiedener Nahrungen, so seither ausserhalb dieser Stadt auf Städtscher Jurisdiction sind getrieben worden, sämmtliche Ordnungen der Stadt unter andern auch folgendes geschlossen haben:

Daß die Brandweinschäncker, Färber, Presser und Leinweber, so ihre Nahrung und Handthierung auf dem Vice-Amt treiben, sich aller Handlung zu enthalten haben werden und das Benöthigte zu ihren Profeßionen von hiesigen Bürgern kauffen sollen,

Daß an Haackwercken, in Petershagen innerhalb Thores eines, ausserhalb Thores gleichfals eines, auf Stadts-Gebiete zwey, in der Ohra eines und auf jedem Dorffe Höhischen Gebiets eines, auf eben den Fuß, wie die Haackwercke in der Stadt sind, verstattet werden wird, nur daß bey richtiger Maaß und Gewicht sie zugleich Luschken, Theer-Pudeln, Schauffeln und Besen verkauffen mögen, aller anderweitigen Bürgerlichen Nahrung aber bey harter Straffe sich werden zu enthalten haben, zum Haackwerck auch kein Mennonist gelassen werden wird,

Daß in Petershagen, auf Stadts-Gebiete und in der Ohra Huff- oder Grob-Schmiede, Schirr- und Rademacher, Schneider, Schuster, Barbierer, und zwar von Jedem dieser Gewercke einer in Petershagen ausserhalb Thores, einer auf Stadts-Gebiete und einer in der Ohra werden geduldet werden, diese auch Meistere des Gewercks und den Gewercks-Gesetzen unterworffen seyn sollen,

Daß in allen andern der Stadt Dörffern, ausser dem einen in jedem Dorffe zu verstattenden Haackwercke, ein Huff- oder Grob-Schmidt, ein Schirr- und Rademacher, ein Schneider und ein Schuster werden geduldet werden,

Daß die wegzuschaffende Haackwercke so wol, als auch die gleichfals gäntzlich einzustellende Speicher- und Krämer-Nahrungen und was sonst zum Handel gehöret, imgleichen alle andere Handthierungen, welche eingehen sollen, nicht länger als biß Ostern nächstkünftigen 1750sten Jahres werden geduldet werden:

Wann auch hiebenebst sämmtliche Ordnungen befunden haben, daß von künftigen Ostern 1750 an alle und jede Personen, so in der Stadt arbeiten und sich hier Geld verdienen, auch in der Stadt, oder innerhalb derselben äusserſten Thören zu wohnen schuldig seyn sollen;

Als wird obiges alles mittelst gegenwärtigen Edicts öffentlich bekandt gemacht, damit ein Jeder, dem daran gelegen, sich darnach richten und vor Schaden hüten möge. Gegeben auf unserm Rahthause, den 10den Monats-Tag Novembris, Anno 1749.

Bürgermeistere und Raht der Stadt Dantzig.

This edict dated November 10, 1749, was to restrict the number of occupations in which Mennonites could engage within the Free City of Danzig. It was one of the reasons why so many of the Mennonites were ready to leave their home country to settle on the steppes of the Ukraine where there were only "privileges" and no restrictions. This document was recently obtained by the Bethel College Historical Library from Danzig.

Die Auswanderung der Mennoniten aus Preussen 1788-1870

VON HORST QUIRING

Es gibt über diese Auswanderungsbewegung eine Reihe guter Veröffentlichungen. Einigkeit besteht über den allgemeinen Gang dieser Bewegung; nur hinsichtlich der Zahlenangaben der Auswanderer bestehen einzelne Meinungsverschiedenheiten, die aus dem zum Teil unvollständigen Quellenmaterial herrühren. Denn obwohl sich die höchsten Staatsstellen in Deutschland wie in Russland mit der Auswanderung befassten, ist das Bild im einzelnen nicht deutlich. Manche sind heimlich ausgewandert, und selbst wenn die erforderlichen Pässe ausgeteilt waren, konnte die preussische Regierung oft nicht feststellen, ob diese Leute nun tatsächlich ausgewandert waren. Und die westpreussischen Gemeinden haben kaum einige Notizen aufbewahrt—ausser der Danziger, Orlofferfelder, Ladekopper, Tragheimerweider Gemeinde.

Der äussere Anstoss zur Auswanderung kam durch das bekannte Wirken des russischen Kommissars Trappe, im Auftrage Katharinas II Kolonisten für die unbesiedelten Gebiete Südrusslands zu gewinnen. Anfangs befanden sich unter den Wanderlustigen fast nur Nichtmennoniten, aber je länger, je mehr waren es ausschliesslich Mennoniten.

Der Grund lag für die Mennoniten vor allem in der Raumnot. Sie waren es gewohnt, in den Jahrhunderten ihrer Ansiedlung in Westpreussen unbebautes, zum Teil sumpfiges Land für den Nachwuchs zu erhalten. Und als das Land in den Werdern vergeben war, erwarb man Wachtland in Ostpreussen. Auch diese Möglichkeiten waren bald erschöpft, zumal die Mennoniten nur in diesem Lande und unter ihresgleichen sich niederlassen sollten. Darum sahen sich viele gezwungen, ein Gewerbe zu treiben oder ein Handwerk zu erlernen. Aber darin trachten es die wenigsten zu guten Leistungen, und die Sehnsucht nach eigner Bauernstelle blieb. Es sind unter den Auswanderern eine grosse Anzahl, die sich als Handwerker (Zimmergesellen, Leineweber) oder "Hakenbüdner" (Schankwirte), Tagelöhner, Knecht usw. ausgaben. Es handelt sich dabei fast immer um Bauernsöhne, die keine eigne Scholle erwerben konnten. Als dazu 1789 durch das Mennoniten-Edikt neuer Grunderwerb für Mennoniten untersagt wurde bezw. Grunderwerb die Uebernahme der Kantonpflicht (Wehrpflicht) einschloss, wurde die Raumnot noch beängstigender, 1748 besassen die Mennoniten in den 21 Dörfern des Werders von den vorhandenen 2418 freiköllmischen Hufen 392, 1788 aber schon 833! Im Departement Westpreussen erwarben sie seit der Besitzergreifung durch Preussen 1772 bis zum Jahre 1787 insgesamt 400 Höfe. "Diese Höfe könnten ein ganzes Regiment aufstellen," fügt der amtliche Bericht an das General Direktorium Berlin hinzu.

Der Geburtenüberschuss war ausserdem beträchtlich: in Westpreussen (ausser Danzig-Stadt)

1783	2240 Familien	10 490 Köpfe,
1787	2894 Familien	13 573 Köpfe

also ein Ueberschuss von 654 Familien, d.h. 3083 Köpfe.

Es war also keine Abenteurerlust, die den Mennoniten den Wanderstab in die Hand drückte. Wir haben ergreifende Zeugnisse ihrer Verbundenheit mit der Heimat.

Die Meinung der Regierung über die beginnende Abwanderung nach Russland war geteilt. Aus bevölkerungspolitischen Gründen wollte das Departement der auswärtigen Angelegenheiten jede Auswanderung unterbunden wissen. V. Hertzberg fragt an, "ob keine Mittel ausfindig gemacht werden könnten, die Mennoniten auf eine oder die andere Weise zu beruhigen und ihnen Gelegenheit zur Nahrung, auch einige Freiheit zum Ankauf

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Copies of this leaflet were distributed in Danzig by von Trappe, the representative of Catherine the Great, inviting the Mennonites to settle in Russia. The original was made available through the courtesy of John J. Friesen, Butterfield, Minnesota.

Denen werthgeschätzten und wohlachtbaren Mitgliedern derer beyden Mennonisten-Gemeinden in Danzig, vornemlich allen, denen daran gelegen seyn kann, und welche die Vollmacht für die nach Rußland gesandt gewesene Abgeordnete unterzeichnet haben, wird hiedurch bekannt gemacht, daß eben diese Abgeordnete, nachdem sie laut ihrer Instruction sehr fruchtbare Ländereyen am Dnieper-Strom ausgewählet haben, gesund und glücklich zurückgekommen sind, und am 13. May dieses Jahres neuen Styls, das ist, am 2. May alten Styls, die hohe Gnade genossen haben, durch Se. Durchlaucht den Herrn Reichs-Fürsten v. Potemkin-Tavritscheskoi in der Stadt Krementschuk Ihro Kayserl. Majestät in Gegenwart des Kabinets-Ministers, Herrn Reichsgrafen v. Besborodko Erlaucht, des Römisch-Kaiserl. Ambassadeurs, derer Gesandten von England und Frankreich, und noch vieler andern hohen Standespersonen, vorgestellet zu werden, und aus der allerhuldreichsten Rußischen Monarchin eigenem Munde die Versicherung des allerhöchsten Kayserl. Schutzes und Gnade für sich und alle Mennonisten-Familien von Danzig, die nach Rußland ziehen wollen, auf die allergnädigste und leutseligste Weise zu erhalten. Weil nun auch Ihro Kayserl. Majestät allen Mennonisten, die von dem Danziger Gebiet Lust und Belieben finden möchten, nach Rußland zu ziehen, ausser 65 Dessaetinen, die ohngefehr 4 Hufen ausmachen, der schönsten Ländereyen für jede Familie, solche herrliche Gnadenwohlthaten, Geldvorschüsse und Vorrechte allergnädigst zu bewilligen geruhet haben, dergleichen während Allerhöchst Dero 25-jährigen ruhmvollen und ewigdenkwürdigen Regierung noch keinen Ausländern verliehen worden; als werden alle Mennonisten vom Danziger Gebiet, denen es noch gefällig seyn möchte, von dieser grossen Kayserlichen Huld und Gnade für sich und ihre Familien und Nachkommen Gebrauch zu machen, hiedurch eingeladen, sich am bevorstehenden 19. Januarii des von Gott zu erwartenden 1788sten Jahres Vormittags um 9 Uhr allhier in Danzig im Ruß. Kays. Gesandschafts-Palais auf Langgarten, persönlich einzufinden, damit ihnen die Privilegia und allerhöchste Kayserliche Kabinets-Resolutiones in originalibus vorgeleget werden, und sie sich nach ihrem Gutdünken, und so wie es freyen Leuten, deren Verfahren aus Holland hierher gekommen sind, und die nun bey ihrem Abzuge præstanda præstiren werden, nicht gewehret werden darf, erklären können. Danzig, den 29. Decemb. 1787.

von kleinen Gründen zu verschaffen."

Es ist in der Tat 1799 den Mennoniten das Angebot gemacht worden, die niedrigen Ländereien bei Kalisch und und Gnesen urbar zu machen; dafür sollte das Mennoniten-Edikt gemildert werden. Aber die Mennoniten, entmutigt durch die Ergebnislosigkeit der Verhandlungen mit der Regierung, wiesen den Plan zurück, und die Auswanderung wurde in grösserem Masse betrieben.

Auch das ostpreussische Departement schrieb gegen die Auswanderung. Baron von Hinkel ist der Meinung dass "diese Emigration von Mennoniten, bei der bloss einseitigen Rücksicht aufs Militaire der jetzigen und künftigen Population des Staates nachteilig sein müsste." Die ostpreussische Kammer erinnert daran:

> "Die Verlegenheit, in welcher das hiesige platte Land im Jahre 1779 beim Ausmarsch der Regimenter und durch die starke Aushebung der Kantonisten wegen des Mangels an Menschen sich befand, möchte wohl auch einen nicht ganz unerheblichen Beweggrund abgeben, auf die Erhaltung der noch vorhandenen Mennonitenfamilien Bedacht zu nehmen."

Der König Friedrich Wilhelm III wollte die Auswanderung einschränken, andererseits widersprach es seinem Soldatenherzen, die Zahl der kantonfreien Grundstücke zu vermehren. Da die meisten Auswanderer arme, nicht "eingesessene" Leute waren, entschied er sich für die Erschwerung des Grunderwerbs im Mennoniten-Edikt 1789 und liess eine mässige Auswanderung zu. Jeder Auswanderer sollte einen Pass beantragen und 10% seines Vermögens als "Abschoss" zahlen.

Die ersten Auswandererzüge gingen in aller Stille aus der Heimat. Die Deputierten Jakob Höppner-Bohnsack und Johann Bartsch-Neugarten (Danzig) hatten 1786/87 das Land im Gouv. Cherson am linken Ufer des Dnjepr besichtigt. Ihre werbende Schilderung des guten Landes veranlasste bereits 1787 eine kleine Gruppe von sechs Familien, die Reise anzutreten. Ihnen schlossen sich Februar 1788 vier weitere Familien an. Dann folgten grössere Trupps, so dass im Winter 1788 im Sammellager Dubrowna bereits 228 Familien sich befanden. Die Aermeren, meist kleine Gewerbetreibende aus Danzig und Umgebung, reisten per Schiff von Danzig aus, die Vermögenden auf dem Landwege. H. G. Mannhardt berichtet zwar nur von einem vermögenden Auswanderer, der 4000 Danziger Gulden mitgenommen habe, aber von den mitziehenden ländlichen Mennoniten, die durchaus in der Ueberzahl waren, konnten sich 27 Familien (143 Köpfe) den Landweg über Königsberg-Riga leisten. Baron v. Hinkel (Königsberg) schickte die Namen nach Berlin und schrieb dazu, dass "sie zum Teil als bemittelte Leute ihren Transport mit eigenen Wagen, die mit den besten Niederungschen Pferden bespannt sind, machen, und solchergestalt mit Sack und Pack und ihrem sämtlichen Vermögen aus dem Lande gehen".

Die ersten Auswanderer gehörten fast durchweg der flämischen Gemeinderichtung an. Das zeigt auch eine Tabelle, die im Archiv der Danziger Mennoniten Gemeinde sich befand. Danach wanderten aus im Jahre 1788:

aus Tiegenhagen	41	Familien
aus Rosenort	41	"
aus Fürstenwerder	5	"
aus Orloff und Ladekopp	6	"
aus Heubuden	17	"
aus Elbing	20	"
aus Danzig	22	"
zusammen	152	Familien

Die friesischen Gemeinden (Orlofferfelde, Thiensdorf, Tragheimerweide, Montau und Neugarten) sandten 1797 eine Gruppe von 118 Familien, von denen 32 Familien die Dörfer Schönwiese und Kronsgarten gründeten. Die übrigen siedelten in den bereits angelegten Dörfern des Chortitzer Bezirkes. Bezeichnend für die Traditionsgebundenheit der Auswanderer ist es, das sie den neuen Dörfern meist die Namen ihrer Heimatdörfer gaben. Auch die Namen der folgenden Ansiedlungen der Kolonie Chortitza lassen das Ursprungsgebiet erkennen. Es handelt sich um Gründungen von 150 Familien aus der bestehenden Kolonie.

Wenn in den Jahren 1798 bis 1802 die Auswanderung ins Stocken kam, so lag das einmal daran, dass die Kolonie Chortitza mit grossen Schwierigkeiten zu kämpfen hatte. Heuschrecken hatten 1798 und 1799 die Ernte vernichtet, die Winter waren ungewöhnlich kalt. Ausserdem konnte die russische Regierung nicht mehr so viel Geld wie bisher für die Kolonisten ausgeben. Jeder mennonitische Ansiedler hatte aus staatlichen Mitteln ca. 1000 Rubel bekommen. Von jetzt ab sollten darum nur 500 Rubel für die Unbemittelten, 250 Rubel für die Minderbemittelten gegeben werden. Schon kamen Rückwanderer in Preussen an.

Allein diese Schwierigkeiten waren gering angesichts der Verschärfung des Mennonitenedikts 1801. Es war deutlich, dass bei Durchführung der neuen Bestimmungen in kurzer Zeit die meisten Mennoniten der Wehrpflicht unterworfen waren. Es gingen Bittschriften der Gemeinden nach Berlin, persönliche Klagen, es half nichts. Als die Hoffnung auf Aufhebung des Edikts schwand, setzte 1803 eine gröszere Auswanderungsbewegung ein. Cornelius Warkentin hatte durch seinen regen Briefwechsel mit Contenius erfahren, dass an der Molotschna reichlich niedriges Land zu haben sei; es sei dort Platz für mehrere tausend Familien.

So war es nicht verwunderlich, dass anlässlich der Aeltestenkonferenz vom 10.8.1803, in der über die Sache der Auswanderung gesprochen wurde, das Gerücht entstand, es würden demnächst 8000 Mennoniten auswandern. Dieses Gerücht bewahrheitete sich nicht; immerhin fand in diesen Jahren die stärkste Auswanderungsbewegung statt, und wenn der König unter ihrem Eindruck nicht das Mennonitenedikt gemildert hätte, wäre sie nicht so bald zum Stillstand gekommen.

Wieder stellte die Intendantur Tiegenhof die Hauptzahl der Auswanderer. Nur wenige kamen aus der Danziger Gemeinde. Aufschlussreich ist folgende Aufstellung, es meldeten sich zur Auswanderung:

aus dem Elbinger Gebiet	359 Personnen
aus dem Amt Marienburg	227 Personnen
aus dem Gebiet Tiegenhof	603 Personnen
aus dem Städten Marienburg und Danzig	104 Personnen
zusammen	1293 Personnen

Die meisten dieser Familien sind aus dem Staats-chiv in Dahlen namentlich bekannt. Es sind z. T. be-ttelte Bauern, Grützmüller usw., die ihr Grundstück rkaufen. Zwei (Clas Wiens und Daniel Hübert-Herrn-gen) Auswanderer hatten sogar einen freiköllmischen of (1 ½ Hufen) im Besitz. Von den ersten 236 Aus-nderungswilligen wurde 3704 Rtl. Abfahrtsgeld erho-n, also hatten sie ein Vermögen von ca. 37 000 Rtl. e 1804 abreisenden 166 Familien nahmen ein Vermö-n von 212 719 Rtl. mit, dazu eine Menge Vieh und hafe; es war die reichste Gruppe der Auswanderer.

In den Namenlisten trifft man oft die Bemerkung, ss einige Knechte und Mägde mitwandern; sie waren ht immer mennonitischer Konfession. Contenius hat in einem Brief an Warkentin mitgeteilt, dass in der ortitzaer Ansiedlung vor allem die grossen Familien rwärts kämen; er gab den Rat, dass "junge Familien echte und Mägde mitbringen und nicht weniger als 4 rten beiderlei Geschlechts für eine Familie angenom-n werden". Dadurch erklärt es sich, dass bei den ssländischen Mennoniten Namen vorkommen, die bei n westpreussischen Brüdern nicht gebräuchlich sind.

Interessant ist ein Einblick in die berufliche Glie-rung der Auswanderer. Einer "Generalübersicht" der h in Westpreussen zur Auswanderung gemeldeten Men-niten vom 25.6.1803 entnehmen wir:

Von 1105 Personnen sind 29 Grundstücksbesitzer mit insgesamt 15 Hufen, 27 Besitzer von Kathen, 61 Handwerker (Perfektionisten), 95 Arbeiter, 71 Ge-sinde, 194 Frauen, 628 Kinder. Ein ähnliches Bild erhält man aus der Uebersicht der Intendantur Tie-genhof 1803. Von 390 auswandernden Köpfen sind 6 Bauern mit insgesamt 3 Hufen, 3 Müller und Hakenbüdner (Schankwirte), 19 Handwerker, 39 Ar-beiter, 71 Frauen, 111 Söhne, 109 Töchter, 6 Ge-sellen, 9 Knechte, 6 Jungens, 11 Mägde.

Es sind fast alles Menschen, die von einem Bauern-stammen und gezwungen sind, einen Broterwerb zu hen, der ihnen nicht zusagt.

Im ganzen sind in den Jahren 1803/06 etwa 365 Fa-lien an der Molotschna angesiedelt; ausserdem blieben va 20 Familien bei Wilna.

In den folgenden Jahren hörte der Zustrom aus West-ussen auf, da die preussische Regierung, um die Aus-nderung abzudämmen, die Pässe zurückhielt, selbst len Fällen, da der Auswanderer die erforderlichen 10% fahrtsgeld bezahlt hatte. Erst 1808/09 ist wieder etwas einer Auswanderungsgruppe bekannt (99 Familien). n können diese Familien nicht alle an der Molotschna esiedelt werden, denn in der Zeit von 1895/19 wurde t nur das Dorf Rückenau 1811 gegründet; der Rest von etwa 50 Familien beteiligte sich an der Besiedlung der 1809/12 in der Chortitzaer Kolonie gegründeten Dörfer Kronstal und Osterwick.

Bis 1819 ist fast keine Einwanderung zu verzeichnen. Die durch Napoleons Kriege geschaffene unruhige Lage, die durch die Wirtschaftsblockade erschöpfte russische Staatskasse unterbanden eine grössere Einwanderung. 1819 kommen 75 Familien in die Molotschna-Kolonie, 1820, 179 Familien; letztere waren zum grossen Teil Mennoniten aus der Gemeinde Tragheimerweide bei Marienwerder, wie die Namen Rudnerweide, Schardau, Grossweide, Pastwa zeigen. In diese friesische Siedlung zogen die Nachkommen der Groninger Alten Flamen, die in Przechowka (Kreis Schwetz) jahrhundertelang ein Leben für sich geführt hatten und 1764 z. T. in der Neumark auf den Dörfern Brenkenhofswalde und Franztal siedelten. Sie gründeten in Russland Franztal (1820), Alexanderwohl 1821, 1835/36 Gnadenfeld (40 Familien, darunter einige von der lutherischen Kirche übergetretene Personen wie Lange, Klatt, Lenzmann). Diese Groninger die sich in ihrer westpreussischen Heimat lieber zu den Flamen hielten als zu der benachbarten grossen friesischen Gemeinde Montau, lebten in Russland mit den friesischen Mennoniten in herzlicher Eintracht zusammen.

1834 wanderten noch 26 Familien ein, 1835, 68 Familien, die Reste der oben erwähnten Groninger, die inzwischen im russisch-polnischen Gebiet gewohnt hatten und nun Waldheim gründeten.

Obwohl 1833 jegliche Einwanderung von der russischen Regierung verboten wurde, kam es noch nach 1850 zu zwei neuen Ansiedlungen. 1855-73 entstand die Kolonie "Am Trakt" und 1859/70 "Alt-Samara" beide im Gouv. Samara.—Die russische Regierung hatte je 100 Familie bewilligt, aber die wirkliche Zahl lässt sich nicht mehr feststellen, vor allem, weil die Familien einzeln oder in kleinen Trupps gewandert zu sein scheinen. Nach den neuen Dorfnamen (Orloff, Lindenau, Schönau, Marienau) zu schliessen, ist der grösste Teil der Einwanderer aus dem Tiegenhöfer Gebiet gekommen, doch sind uns neben den Auswandererverzeichnissen der Geminde Ladekopp und Orlofferfelde auch die von Tragheimerweide für diese Zeit erhalten. Tragheimerweide verliessen 1855-70 19 Familien und 18 ledige Personen. Die Ursache für die Auswanderung dieser Ansiedler war die angekündigte Aufhebung der Wehrfreiheit 1850.

Ein Gesamtüberblick über die Zahl der Einwanderer ist auf Grund der erhaltenen Daten möglich, aber man muss in Rechnung stellen, dass eine Reihe von Einzelwanderern darin nicht erfasst ist. Man wird also die Endsumme nach oben hin abrunden müssen. Insgesamt wanderten aus Westpreussen nach Russland ein 1787-1870:

in die Kolonie Chortitza	ca. 400 Familien
Molotschna	ca. 1049 Familien
Wilna	ca. 20 Familien
Samara	ca. 438 Familien
zusammen	ca. 1907 Familien

Will man die Kopfzahl dieser annähernd 2000 Familien feststellen, so darf man nicht die durchschnittliche Kopfzahl der mennonitischen Familie (5,3 Personen) als Grundlage annehmen. Wir wissen, dass in den ersten Jahren der Auswanderung und auch in den letzen Jahren sehr viele "ledige Personen" auswanderten, so dass man als Grundzahl höchstens 4 Personen annehmen darf; das ergibt eine Einwanderzahl von rund 8000 Personen.

Lieder und Tod der Taeufer

BY JOH. P. CLASSEN

Den "Ausbund" (amer. Ausgabe 1944), der 895 Seiten umfasst, habe ich mehrmals durchgelesen. Jedesmal wurde es mir wichtiger, teurer und erweckte in mir den Wunsch nach weiterer Kenntnis. Hierauf vertiefte ich mich in die Mitteilungen des "Martyrer-Spiegels." Nun wurde mir der "Ausbund" noch teurer und lieber, und ich danke Gott, dass er mir durch diese Literatur, die sehr vielen Mennoniten unserer Zeit nicht mehr bekannt ist, einen tiefen Blick in die Urgeschichte unserer Mennonitenwelt gewährt hat.

Das Eindringen in die Liederwelt der alten Täufer stellt fest, dass der "Ausbund" lange nicht alle, zur Zeit noch erreichbare, Täuferlieder darbietet. Eine Sammlung aller Täuferlieder gibt es nicht; es hat eine solche auch noch nie gegeben. Vereinzelt und in Gruppen lassen sich Lieder unserer hartgeprüften Glaubensvorväter in verschiedenen Handschriften, Einzeldrucken, "Chronikel" und hymnologischen Werken finden.

Im Jahre 1914 erschienen in Scottdale zum erstenmal die hochinteressanten "Hutterische Lieder" (aus den Jahren 1527-1762). Die Sammlung ist längst gänzlich vergriffen; eine neue Auflage wird vorbereitet, was sehr zu begrüssen ist. Das bringen unsere hutterischen Brüder in Bezug auf Erhaltung der Lieder ihrer Glaubensvorväter zuwege. Und sie haben Grund und Ursache dazu: "Gedenket an eure Lehrer, die euch das Wort Gottes gesagt haben; ihr Ende schauet an!" Ebr. 13:7.

Und wir?! Was unternehmen die Mennoniten in Bezug auf Rettung der Täuferlieder? Laden wir nicht eine grosse Schuld auf uns, wenn wir dieses teure tränen- und blutgetränkte Erbe der Vergessenheit anheimfallen lassen? Haben wir keinen Sinn für diesen Zweig unserer Geschichte. Wie wäre es wenn wir an die Erarbeitung und Herausgabe zweier Bücher gingen? Sie gehören zum Urquell der Mennoniten und haben hohen historischen Wert. Es sind dieses: 1) eine Sammlung aller noch erreichbaren Täuferlieder und 2) ein täuferisches Märtyrerbuch. Der zweite Teil das längst vergriffenen grossen "Märtyrer-Spiegels" von T. J. van Braght ist nicht vollständig zuverlässig, weil nicht ganz wissenschaftlich und auch historisch nicht genau bearbeitet.

Die hutterischen Brüder sind zahlenmässig eine sehr viel kleinere Gruppe als die Mennoniten. Sollten wir zurückstehen oder nicht imstande sein, ähnliches, wie die Hutterischen Brüder, oder noch besseres auf unserer Seite hervorzubringen? "Gedenket an eure Lehrer, die euch das Wort Gottes gesagt haben" und deshalb den Märtyrertod erleiden mussten!

SERVICE IN PUERTO RICO

(Continued from page 7)

lished war-time projects. The Friends terminated their part of the Brumbaugh Reconstruction Unit in the spring of 1946 but the work begun by them was taken over by the American Missionary Association of the Congregational Christian church. The Brethren are continuing their program at Castaner. Interestingly enough, a daughter project begun by former Castaner members was developed at El Quacia under the auspices of the Presbyterian church. Still another daughter project is the one established by the Board of Missions and Charities at Pulguillas. The projects of this nature cannot be fly-by-night ventures if any lasting good is to ensue. Too much relief and rehabilitation in Puerto Rico has been of this extremely temporary nature, and what Puerto Rico needs is a well-established and integrated program that includes social reforms, increased educational facilities, economic rehabilitation, and a religious program designed to make true Christians of the people. Such a program for the whole of Puerto Rico is beyond the scope of any single church but the continued operation of the projects of the Brumbaugh Reconstruction Unit and its daughter units point the way to what can be done.

Mennonite Mission*

The Puerto Rico Reconstruction Administration, in 1947, offered for sale the property of the La Plata project. The Mennonite Central Committee did not consider itself an organization to purchase property for a permanent program and therefore invited the Mennonite Board of Missions and Charities (Elkhart) to negotiate with PRRA in the purchase of the property. The La Plata project property was thus purchased by the Board of Missions and Charities, an organization of the Old Mennonite constituency.

The transfer of the program from the MCC to the MRC (Mennonite Relief Committee), a subsidiary of the Board of Missions and Charities, took place with little noticeable change. Few Puerto Ricans knew that a change in administration took place since the personnel continued the same under MRC administration as previously. The philosophy of service of the two committees is basically the same. All property had to be transferred from one agency to the other, however. All MCC interests were evaluated and a total transfer figure was set in terms of the evaluation.

*From an article by Justus Holsinger in *Rio La Plata*. Vol. VII, No. 2

Mennonite Research in Progress

BY CORNELIUS KRAHN AND MELVIN GINGERICH

In our annual report on progress made in research taining to the Anabaptists and Mennonites we would e to call the attention of our readers to last year's ort and bibliography which appeared in the April 1950 ue of *Mennonite Life*. At the same time we would e to point out that the *Mennonite Quarterly Review*, shen, Indiana, has begun a department on Bibliographi- and Research Notes which carries detailed informa- n along these lines.

The *Mennonite Quarterly Review*, January 1950, enu- rates recent Anabaptist bibliographies; the April is- contains a summary of the contents of recent scho- ly and semi-scholarly Mennonite periodical publica- ns; the July issue presents a summary of the contents recent Mennonite yearbooks; and the October issue s devoted to research regarding the Hutterites. The jor portions of these issues were devoted to Anabap- theology (January), lectures of the fourth Mennonite rld Conference (April), and the seventy-fifth anni- sary of the Mennonite migration of 1873-1875 (July d October).

The work on the *Mennonite Encyclopedia* is being tinued by the editors, H. S. Bender, Cornelius Krahn, d Melvin Gingerich assisted by Elizabeth Horsch Ben- who is translating the articles from the German *Men- hitisches Lexikon*, and a large number of other con- butors. The first of the four planned volumes is ex- ted to be ready for the press late in 1951. Two volumes highly specialized research material, *Täuferakten*, pub- ed in Germany with the aid of American Mennonites, expected to be off the press during this year and to available on the American market. B. H. Unruh, Ger- ny, has a manuscript of the ethnological background he Prussian and Russian Mennonites and their migra- s ready for the press.

The first extensive biography of Jakob Huter, includ- his letters, written by H. G. Fischer is being published the Historical Committee of the General Conference nnonite Church. The new revised edition (1950) of *The ry of the Mennonites*, translated by A. Esau, is now g published in *Der Bote* in installments and will ap- r later in book form. A series of articles on the Old ony Mennonites by Cornelius Krahn is being pub- ed in the *Mennonite Weekly Review* and will also ear later in book form. John D. Unruh's manuscript the history of the Mennonite Central Committee is at the press. J. W. Fretz is scheduled to make a vey of the Mennonite settlements in South America er the auspices of the MCC, starting this summer.

Some of the new ventures to be reported are the ap- rance of a Mennonite "readers' digest" in the German language published by Arnold Dyck, Steinbach, Manitoba, under the title *Mennonitische Auslese*. After a lapse of ten years the Mennonites of Germany have again resumed the publication of the *Mennonitischer Gemeinde-Kalender* (1951) devoted mainly to Christian Neff. The French Mennonites have published a booklet containing a survey of the events in their history during the first fifty years of this century. Delbert L. Gratz (Bluffton College) has completed his dissertation at the University of Bern, Switzerland, dealing with the Swiss Mennonites in Europe and America. Plans are under way to have it published. John A. Hostetler's *Amish Bibliography* is being published by the Herald Press, Scottdale, Pennsylvania.

The Mennonite Research Foundation, Goshen, Indiana, will place its major emphasis upon interpreting the statistics gathered in the Mennonite family census and in launching a new study on Mennonite outreach. J. W. Goertzen has written a master's thesis at the University of Toronto on the Low German language as it is spoken by the Mennonites from Russia. Vernon R. Wiebe is working on a thesis at the University of Iowa dealing with physical education in Mennonite colleges, Bible schools, and academies. Annemarie Krause is now studying the Mennonite colonies of Paraguay in order to write a doctor's dissertation for the Geography Department of the University of Chicago.

After publishing a volume of *Mennonitische Märtyrer*, A. A. Töws, Abbotsford, B. C., is now preparing another collection of biographies of leading men in Russia who suffered death under persecution. G. H. Peter's doctoral dissertation (Hartford) on Mennonite Brethren missions is being published by the M. B. Mission Board, Hillsboro, Kansas. Jacob J. Toews has written a master's thesis (Toronto) on the cultural background of the Mennonite Brethren in Russia. J. G. Rempel has written and published the history of the Rosenort Mennonite Church, Rosthern, Saskatchewan. "The Coming of the Mennonites to the Prairie States and Provinces" by Cornelius Krahn was presented in a monthly column in 1949-50 in the *Mennonite Weekly Review*. The Swiss Mennonites of Moundridge, Kansas, are publishing the lectures which were presented at the seventy-fifth anniversary. H. Goerz has written the history of the Molotschna Mennonites which is being published at the Echo-Verlag, Steinbach, Manitoba. P. U. Schmidt, Goessel, Kansas, is working on the Schmidt geneology which is to be published. A catalog listing some available *Mennonite Publications* may be obtained from the Mennonite Publication House, Scottdale, Pennsylvania.

Paul Mininger (Goshen College) is writing a book

on the philosophy of Mennonite education and G. F. Hershberger (Mennonite Research Foundation) is doing research on the history of relief work done by the (Old) Mennonites. Nelson P. Springer has submitted a description of the development of the Mennonite Historical Library at Goshen College as his master's paper at the University of Illinois Library School. Mary Royer's doctoral dissertation on "Voluntary Service as Laboratory Experience in Teacher Education" was completed at Ohio State University in 1950. L. R. Just (Tabor College) is working on a doctoral dissertation, "An Analysis of Social Distance among Mennonites," to be submitted to the Department of Sociology at the University of Southern California. He has obtained some 7000 scales from around 30 Mennonite secondary schools and colleges. J. Winfield Fretz and J. Lloyd Spaulding of the Social Science Department of Bethel College are completing a sociological survey of the Moundridge, Kansas community.

The Mennonite Cultural Problems Conference will convene this year on June 14-15 at the Messiah Bible College, Grantham, Pa. Topics for discussion will include education among Mennonites, voluntary service, the Brethren in Christ, the Amish, and creative work in our schools. All interested persons are invited to attend.

For further research completed see the following bibliography. We would appreciate readers calling our attention to other projects of research in progress.

Mennonite Bibliography, 1950

BY MELVIN GINGERICH AND CORNELIUS KRAHN

The *Mennonite Bibliography* is published annually in the April issue of *Mennonite Life*. It contains a list of books, pamphlets, and articles that deal with Mennonite life and principles. Some items by Mennonite authors not dealing specifically with Mennonite subjects are also included.

The magazine articles are restricted to non-Mennonite publications since complete files of Mennonite periodicals, yearbooks, and conference reports are available at the historical libraries of Bethel College, North Newton, Kansas; Goshen College, Goshen, Indiana; Bluffton College, Bluffton, Ohio; and the Mennonite Biblical Seminary, Chicago, Illinois.

Previous bibliographies published in *Mennonite Life* appeared in the April issues of 1947, 1948, 1949 and 1950. Authors and publishers of books, pamphlets and magazines which should be included in our annual list are invited to send copies to *Mennonite Life* for listing and possible review.

BOOKS-1949 (NOT PREVIOUSLY LISTED)

Annable, E. B., *Light on the Wedding Ring*. Scottdale, Pennsylvania: Herald Press, 1948. (30 pp.) $0.20.

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Books in Review

Smith's Story

The Story of the Mennonites, by C. Henry Smith; third edition, revised and enlarged by Cornelius Krahn. Newton, Kansas: Mennonite Publication Office, 1950. 856 pp. (Illustrated). Price $3.75.

Some forty years ago, during the harvest season, a pedestrian came across the field one day to talk to my father who was running the header while I was manipulating the header-box. The machinery was stopped and the "peddler" hauled forth from a bag a book which he handed to my father, who examined it with great interest and finally purchased a copy. As a youth I was impressed with this experience and concluded that this book must be important to rate so much attention during the harvest season. Indeed thereafter it was considered, next to the Bible and the *Gesangbuch mit Noten,* a very precious possession of our family. That was my first contact with *The Mennonites of America* by C. Henry Smith, which was the forerunner of the first edition of the *Story of the Mennonites.*

Time marches on, far-reaching changes occur and new developments emerge the world over. The Mennonites too, are not immune to change and so repeatedly this book has been revised. The third edition, revised and enlarged by Cornelius Krahn in 1950 is an 856-page volume in which the story of the Mennonites is again brought up to date in a fascinating manner. What a gripping story it is, covering more than four hundred years of history

development of this "strange sect" and "peculiar ple" who have spread all over the world.

The first section of the book, in eight chapters, deals Mennonites in Europe. Beginning with the Swiss thren in the Reformation period it traces the Anatist movement into the Netherlands where Menno ons joined it and became its outstanding leader durthose early days. Separate chapters are given to the nning, development, and present status of the Menite people in Switzerland, The Netherlands, North many, South Germany, and Russia. A separate chapof forty pages is devoted to the Hutterites.

The second section, also of eight chapters, pertains he Mennonites of America. Beginning with first settleits of New York and Germantown, the author takes the Pennsylvania German Mennonite groups and nches such as the Amish and Old Mennonites. Next tells of the coming of the Russo-German Mennonite ups to the prairie states and provinces with various ural backgrounds, gradually developing different connces, including the General Conference Mennonite rch.

A chapter deals with more recent migrations in search reedom of conscience to Canada, Mexico, Paraguay Brazil. Cultural developments and progress along lines of church government, conservative and liberal tudes, schools and the growth of institutions of higher ning, the missionary interest and its expression, litera- and publication, hospitals and old peoples' homes, ational interests and the gradual shift from rural to ore urban mode of living are discussed. The last chapconcerns itself with the Mennonite witness in time of e and war, touching on questions of church and state arly America, but deals especially with problems that out of World Wars I and II and how these exences influenced the Mennonites of America.

One could list a good number of additions and imements that this third revised edition of *The Story he Mennonites* embodies over former editions. The ppearance of Mennonite communities during recent s in such countries as Russia, Prussia, and Poland rtrayed. The disastrous experiences of the Mennonites urope during World War II and their efforts toward tual and physical reconstruction are discussed. The splanting of displaced European Mennonites to South rica and Canada is related. Developments among Mennonites of the United States and Canada during after World War II in such activities as Civilian ic Service, relief, missions, education, publication, are given. Numerous factual corrections have been e, an extensive bibliography, a comprehensive index a collection of picture illustrations have been added. word should be said about the author and the edi-C. Henry Smith grew up in an Amish community in is. As a youth he attended various schools and took his Ph.D. degree in history at the University icago. He was not only a pioneer historian but also oneer educator, having taught in the three senior Mennonite colleges of America. He served as the first Dean of Goshen College in Indiana. Later he taught at Bethel College in Kansas and for many years he served on the faculty of Bluffton College in Ohio. Having gradually moved from the most conservative groups into the more progressive, he was able to write with sympathy and understanding about the various groups and branches portraying without prejudice the complex ramifications of Mennonite developments. The general reader is kept in mind rather than the specialist, hence the text is not cluttered with foot notes and references.

When Dr. Smith realized that it would be impossible for him to revise and bring this volume up to date he asked Cornelius Krahn to undertake this task. On the day before Dr. Smith died, October 18, 1948, he repeated his request by letter, of which the General Conference Mennonite Publication Board was informed and upon which it acted in securing Dr. Krahn to do this work.

Cornelius Krahn was born in Russia and received his advanced training in Germany, The Netherlands, and in America. His doctor's degree was taken at the University of Heidelberg in 1936 based on a dissertation on Menno Simons and Anabaptist theology. Since coming to America, besides continuing his studies at the University of Wisconsin, he has taught church history at Tabor College and is now teaching in the same field at Bethel College in Kansas, where he is also director of the Historical Library and editor of *Mennonite Life*. His background, training, and contacts with various Mennonite groups have made him one of the few outstanding authorities on the subject and enabled him in an admirable way to revise and bring this volume on such a complex movement up to date. Krahn was ably assisted in his work by John F. Schmidt, one of the editors of *Mennonite Life*.

A book of this kind is not without mistakes and one could differ with the author and the editor on matters of emphasis, points of view, and interpretation. Nevertheless, it is the best and most comprehensive book on the subject in existence and should find its way not only into every Mennonite home but also into the hands of scholars and others interested in a significant, although comparatively small, yet growing movement and spirit of our day and age.

—Ed. G. Kaufman

Dutch Mennonite History

W. J. Kühler, *Geschiedenis der Nederlandsche Doopsgezinden in de zestiende eeuw*. Vol. I, 1938, 478 pp; (out of print); Vol. II, 1 (covering 1600-1735), 1940, 217 pp; Vol. II, 2 *(Gemeentlijk leven,* 1650-1735), 1950, 79 pp. H. D. Tjeenk Willink & Zoon N.V.: Haarlem, The Netherlands.

W. J. Kühler (1874-1946) was professor of the Mennonite Theological Seminary and the University of Amsterdam (1912-1946). His field was church history and Mennonite history. Numerous books and articles were

written by him. Most significant among them will remain the volumes on the early Dutch Mennonites.

These volumes cover the rise of the Anabaptist movement in Holland during the sixteenth century (Vol. I), and the development of the same during the seventeenth and the beginning of the eighteenth centuries (Vol. II). The first volume is out of print and Vol. II, 2 contains only a chapter on the congregational life of the Mennonites in Holland and a valuable biographical sketch of Kühler by Chr. P. van Eeghen. Kühler's books, written in a fluent style and based on very painstaking research, are the standard history of the early Dutch Mennonites. It can only be regretted that the author was not permitted to complete his work by writing the successive volumes to cover the total history to the present.

The author carefully avoided the weakness of Blaupot ten Cate's history of the Mennonites, which was written by provinces, making repetition inevitable. He does not get lost in details or minor local affairs and does not lose sight of the larger perspectives. However, it is surprising that the writer can present the history of Anabaptism in one country with so little reference to other countries.

There is a thread throughout the books dealing with a tension between individual pity and collective (church) piety, which makes the total a dramatic account. The author considers the emphasis on individual piety as genuinely Anabaptist. It is true that Anabaptism pioneered in a special way, like the Reformation in general, in areas and for ideas which resulted in such modern concepts as separation of church and state, congregational church organization, and emphasis on individual piety, but these were all results or by-products and not the chief motive or essence of the movement. The sixteenth century Anabaptists, regardless in what country they were, were above all interested in the establishment of a true Christian brotherhood called out of a sinful world, and in the practice of a genuine Christian love and discipline within this brotherhood.

—Cornelius Krahn

Paraguay Travelogue

Paraguayan Interlude. Observations and Impressions, by Willard H. Smith, Scottdale, Pa.: Herald Press. 1950. 184 pp. Index, illustrated, Price $2.25.

Paraguayan Interlude is an excellently written travelogue pertaining to Mennonite Central Committee service in Paraguay of Willard and Verna Smith during the years 1944-45. In its presentation it reaches out beyond the Mennonite family circle to others interested in the Mennonite service "in the name of Christ." It gives a very readable account of a dramatic chapter of current Mennonite affairs.

As one peruses this book one feels almost as though he was accompanying the Smiths on this trip as he reads brief descriptions of restaurants, hotels, airplane, train, and boat rides, and portrayals of the scenery all along the way including both Paraguay and Brazil and the other countries crossed. As a travelogue the book is not intended to give a complete history of the Mennonite settlements in Paraguay which would include their background, development, and present status of their cultural and economic life. Nevertheless, much information on these phases is included. It is to the credit of the authors that, inspite of being of a different cultural background and spending only a relatively short time in Paraguay, they succeeded in delving deeply into the culture of these people and learning to appreciate their problems.

Although not a part of a travelogue of 1944-45, the value of the book would have been greatly enhanced by an adequate account of the most dramatic story of the Mennonite settlements in Paraguay—namely of the recent coming of some 5,000 Mennonites who escaped the Soviet terror and the fury of World War II and are now undergoing the rigors of pioneer life. The book devotes only a few pages to this episode.

I Did Not Interview the Dead, by David P. Boder. The University of Illinois Press: Urbana, Illinois. 1949. 220 pp. $3.50

This book consists of eight interviews of displaced persons taken by a wire-recorder. The persons interviewed, mostly Jews, include one Mennonite, Julius Braun, who relates his experiences in Russia and his escape to Germany during World War II. The other interviews deal mostly with the horrors of the concentration camps of which the author says that "they are not the grimmest stories that could be told—I did not interview the dead."

—Cornelius Krahn

Amish Ways

Amish Traditions, by Joseph W. Yoder, Huntington, Pa.: The Yoder Publishing Co., 1950. 215 pp. Price $2.25.

In this book the author of the well-known *Rosanna of the Amish* addresses the Amish reader in particular reasoning with him about the *Ordnung, Gebräuch,* ban nonconformity, Amish singing, etc. quoting the Bible profusely. He attempts "to drive away ignorance and bondage, and bring to those who seek the truth, light and liberty" and "to encourage a finer Christian fellowship among all Amish churches." Yoder believes that the Amish "will be saved by the Grace of God," but that "they are missing many joys of the Christian life here in this world" and that they are doing "things the hard way."

Since Yoder grew up as a Old Order Amish boy and still belongs to the church that he joined at that time, he knows the Amish and their traditions as he has demonstrated in previous books as well as in this one. Whether many of his Amish friends will accept the general evangelical Christianity he advocates we do not know. In any event the reader will gain much information regarding Amish traditions, divisions, and problems.

—Cornelius Krahn

For Children

Little Red Hummy, by Myrtle Crist Porter. Elgin, ois: House of the Church of the Brethren, 1949. 78 es. $1.25.

Little Red Hummy is a children's story of a Brethfamily, papa and mamma Frantz and their two litchildren, Henry and Mary, and of their life on the tern Kansas prairie. Myrtle Crist Porter, the author, ws from her own experience as a Dunkard child growup on a Kansas wheat farm for this story of pioneer thren life in the eighteen-eighties.

Little Red Hummy has little plot as such; the thread nity which holds the story together and gives it its ie is Henry's adoption of Whitey, the little red mmy (Pennsylvania Dutch for calf) of the Frantz', disappearance, and its eventual return, half frozen, n the first storm of winter comes to the prairies. If e is any struggle in the story, it is the struggle of Frantz' to make a living on the newly settled prairie, ruggle which is finally resolved when papa Frantz, r he is almost ready to move to eastern Kansas, des to stay in western Kansas to raise wheat. The simstructure of *Little Red Hummy* facilitates Mrs. Por- presentation of the plain, quiet, and God-fearing, highly satisfying life of the Frantz'. To present the ffected and plain virtues of the Brethren way of life nore important to Mrs. Porter than to construct an hetically satisfying novel.

Not that *Little Red Hummy* is not interesting read- It is. Children, for whom the book was written, are ghted with it; and adults read it with as much plea- as their children. The remarkable thing about *Little Hummy* is that it succeeds very well in presenting basic Brethren principles as pacifism, the simple absolute faith in and surrender to God, and love ome, neighbors, and the downtrodden; yet it does alienate the reader by its preaching, as so many lar novels do, but holds his interest with its humor simple dignity.

While the style of the book is at times erratic, it is lly simple, direct, and at times poetic, which is not rising, for Mrs. Porter has published some poetry. description of Mary at the morning prayers is so llent that it is worth quoting:

"For all thy many blessings we thank thee, Father," went on papa. As Mary kneeled by her chair, she looked through her fingers. She wished to see her blessings with her own eyes. Yes, there was the pat of butter on the blue checked tablecloth, and the yellow china teapot on the back of the stove. There was the little rag rug on the floor and the lamps on the shelf. Other blessings showed through the open door, for there she saw the red stable and Whitey asleep in the sun. There was a prairie hen slipping by the milk house on her way to her home in the grass, singing deep notes of happiness to herself, and a white fleecy cloud was floating in a piece of shining blue sky.

—Elmer F. Suderman

The Egg Tree, by Katherine Milhous. New York: Charles Scribner's Sons, 1950. $2.00.

Have you never heard of an Easter egg tree? Neither had anyone else until Carrie May Umberger Palsgrove made one for her children many years ago. The tree has become larger from year to year and last year's was decorated with 1,400 eggs and was on display at the Historical Society of Berks County, Pennsylvania.

Katherine Milhous, a Philadelphia artist, has woven a delightful children's story around the incidents that led to the making of the first Easter egg tree. This attractive book is so generously illustrated with authentic Pennsylvania German art that it is well worth the time of anyone who is interested in that phase of our culture. Both children and adults will agree with "Grandmom" that "There's nothing like an Easter Egg Tree to bring Spring into the house."

—Hilda W. Krahn

Chicago Missions

What God Hath Wrought, by Emma Oyer, Elkhart, Indiana: Mennonite Board of Missions and Charities, 1949. 186 pp. $2.00.

This little book is a personal journay of a half century's labors in the (Old) Mennonite Home Mission of Chicago. For those who are interested in the beginnings of home mission work among Mennonites, this is an interesting story. There are many pictures of individuals who lived or worked at the mission. Emma Oyer was a devoted and angelic spirit who was dedicated to the cause of ministering to those without the gospel and useful service to hundreds who had otherwise no spiritual fountain. The Mennonite Board of Mission and Charities has provided an interesting historical document of a phase of its work.

—J. W. Fretz

Books in Reprint

John Horsch, *Mennonites in Europe.* (Slightly revised.) Mennonite Publishing House: Scottdale, Pennsylvania. 1950, 427 pp. $3.00.

In 1927 the Historical Committee of the (Old) Mennonite General Conference asked John Horsch to write the history of the European Mennonites. Drawing heavily on his former writings, he completed this assignment just before his death in 1940. In 1942 the book was published and in 1950 a second, slightly revised, edition appeared.

The major part of the book deals with the sixteenth and seventeenth century Anabaptists in the various countries, later developments to the present time being only briefly sketched. A considerable part of the book is devoted to the "life and faith of the early Anabaptists."

Although John Horsch wrote many other books and articles, the *Mennonites in Europe* is his most comprehensive and significant contribution. It is especially helpful for the American reader to gain a better understanding of the early Anabaptist beliefs, principles, and teach-

ings. The book is somewhat lacking in completeness, integration, and fluency of style.

John C. Wenger, *Glimpses of Mennonite History and Doctrine.* Herold Press; Scottdale, Pennsylvania. 1949, 258 pp. $2.25.

When first published in 1940, John C. Wenger's *Glimpses of Mennonite History and Doctrine* briefly (124 pages) outlined the main events of European and American Mennonite history. The second edition (1947) was completely revised and enlarged. In 1949 an unrevised reprint appeared.

The book follows the main lines of the origin and spread of Anabaptism: Switzerland, Holland, Prussia, Russia, and America. In special chapters the various Mennonite conferences, the literature, doctrines, etc. are briefly treated. Each chapter has a helpful bibliography. This book, written primarily for the (Old) Mennonite General Conference, is also being used in homes and schools outside of this constituency.

Phillip Schaff, *The History of the Christian Church: The German Reformation,* Vol. VII, 755 pp.; *The Swiss Reformation,* Vol. VIII, 890 pp. Wm. B. Eerdmans Publishing Co.: Grand Rapids, Michigan, 1950. $6.00 each.

Phillip Schaff came to this country from Switzerland in 1843. Teaching church history he produced his well-known set of eight volumes on *The History of the Christian Church.* His work is based on very extensive research and a complete mastery of the sources of his day. His well written and balanced presentation of the subject matter is popular even in our day, which accounts for the fact that the entire set was reproduced this year. The two volumes referred to cover the German and the Swiss Reformation and with it a generally fair, objective, and sympathetic presentation of the Anabaptist movement in those two countries.

PLANNING A COMMUNITY

(Continued from page 35)

unknown. By following deliberate steps the former incoherently settled area was gradually changed into a solid community with a spiritual character. A third observation is the significant way in which there was concern for local residents as well as for the outsiders. There has been a constant effort to weld the old and the new into a common Christian community. It has not been a process whereby the new came in and gradually drove out the old, but the new came in and strengthened the old. Finally, one observes the high motive of spiritual growth and strengthening of social ties rather than the primary concern of making money. It is truly a venture in faith on the part of the dedicated Christian young people because it is predominately led by individuals in the lower forties. It is hoped that this may be an inspiration for the successful development of other Christian communities, especially in stabilizing struggling small groups into self-reliant and independent Christian communities.

THE KEY TO HAPPINESS

(Continued from page 10)

ingly enough, whenever comparisons were possible without regard to age, the findings were very close to those of the "good neighbors." The happy and friendly ones reported in almost the same proportion that they came from happy homes.

Furthermore, despite the fact that these college students spent their childhood in a catastrophic age, between two world wars, the students were about as happy as the generation of the "good neighbors," most of whom born before the first World War. This agreement in the results suggests that world-shaking catastrophies are not a decisive hindrance to real happiness. The key is in the home.

The survey revealed that the happiness of these youngsters depended upon good health, a harmonious family, and congenial playmates. Most important were the last two. The absence of these cannot be compensated for by wealth, comfort, luxury, or any of the "material" values. However, if the two—loving family and congenial playmates—are present, then even the children of a poor family, living in a slum district, can be happy.

In a survey of children of a nursery school, again, we found the same pattern—the happiest children came from happy families. Everywhere we turn the answer to the good life is found in the home.

We also learned that the least popular children in the school surveyed were the aggressive, quarrelsome youngsters. We found that 80 per cent of children's quarrels are self-terminating. Johnny and Mary may start fighting, but if you leave them alone, in 8 cases out of 10 they will soon be playing happily together within a short time. In 15 per cent of the cases the quarrel ended after a few kind words from a teacher, and in only 5 per cent of the cases was it necessary to separate the children.

Several of the scientists who have been co-operating with me have been studying many different types of people, individually and in groups, to observe their reactions to the aggressive or the friendly approach. It was found by Dr. R. W. Hyde and others that in 80 per cent of the cases an aggressive approach of one person to another met with aggressive, quarrelsome response, and in the same percentage the friendly approach received a friendly response. It appears to me from this that if nations want to be friendly, the best way to get such results is by the friendly approach.

Projects similar to ours at Harvard, under slightly different names, are being started at Columbia, Princeton, and Cornell Universities in this country and at the University of Oslo in Norway and the University of Leiden in Holland.

It is our hope that through these studies we can find the key to the conquest of hatred, which has been responsible for two world wars in my lifetime and today bids fair to bring on another.

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New Frontiers

THE act of assuming responsibility for the establishment of its youth on land and in economically stable communities would create new hope and enthusiasm in the youth of the Mennonite church. It would establish new confidence in the church and impress upon the youth that theirs was a Christian brotherhood possessed of vitality; a religion that was concerned with the practical matters of everyday life. Furthermore, it would be a direct fulfilling of one of the traditional principles of the church, namely: providing for the poor and needy of its members and looking after the welfare of all.

J. W. Fretz in *Mennonite Weekly Review,* October 1940